

A
GENERAL EXPLICATION
OF THE
TEN PRECEPTS
OF THE
DECALOGUE.

Extracted from the APOCALYPSIS EXPLICATA,

A POSTHUMOUS WORK OF

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THE
DECALOGUE.

FIRST TABLE.

GOD spake all these Words, in saying,

I.

I *Am* JEHOVAH thy God, who led thee out of the Earth of Egypt, out of the House of Servants. Thou shalt not have other Gods before my Faces. Thou shalt not make to thyself sculptured *Thing*, nor any Similitude of *those Things* which *are* in the Heavens from above, or which *are* in the Earth from beneath, or which *are* in the Waters from under the Earth. Thou shalt not bow down thyself to them, and shalt not serve them; because I JEHOVAH thy God *am* a jealous God, visiting the Iniquity of Fathers upon Sons, upon Thirds and upon Fourths, to my Haters; and doing Mercy unto Thousands to them who love me, and keep my Precepts.

II.

Thou shalt not bring the Name of JEHOVAH thy God into what is vain, because JEHOVAH will not render innocent him who bringeth his Name into what is vain.

III.

Remember the Day of the Sabbath, to sanctify it. Six Days shalt thou labour, and do all thy Work. And the seventh Day, the Sabbath to JEHOVAH thy God, thou shalt not do any Work; thou, and thy Son, and thy Daughter; thy Man-servant, and thy Maid-servant; and thy Beast, and thy Sojourner who *is* in thy Gates. Because, six Days JEHOVAH made the Heaven and the Earth, the Sea, and every Thing which *is* in them, and rested in the seventh Day; therefore JEHOVAH blessed the Day of the Sabbath, and sanctified it.

IV.

Honour thy Father and thy Mother, in Order that thy Days may be prolonged upon the Earth which JEHOVAH thy God giveth thee.

SECOND TABLE.

V.

Thou shalt not kill.

VI.

Thou shalt not commit Adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not answer unto thy Neighbour,
as the Witness of a Lie.

IX.

Thou shalt not covet thy Neighbour's House.

X.

Thou shalt not covet thy Neighbour's
Wife, nor his Man-servant, nor his Maid-ser-
vant, nor his Ox, nor his Ass, nor any Thing
which *belongeth* to thy Neighbour.

*N. B. The above Translation of the DECALOGUE, as
literally given from the original Hebrew, is taken from the
LITURGY published at Manchester by the Rev. W. COWARD;
wherein the Expediency of such a Translation is clearly pointed
out by a particular Explication of the internal Sense of each
Divine Precept.*

PRELI-

PRELIMINARIES.

A. E. 939

IT is known that the Interior of Man must be purified before the Good which he doeth can be good; for the Lord saith, "*Tbou blind Pharisee, cleanse first the Inside of the Cup and Plate, that the Outside may be clean also.*"

The Interior of Man is no otherwise purified, than as he desisteth from Evils according to the Precepts of the Decalogue. Those Evils, so long as a Man hath not desisted from them, and doth not shun and abhor them as Sins, constitute his Interior, and are as an interposed Veil or Covering, which appeareth in Heaven as an Eclipse, by which the Sun is obscured, and it's Light intercepted. And this Interior is also as a Fountain of Pitch or of black Water, from whence Nothing can flow but what is impure. That which floweth out of it, and appeareth before the World as good, is nevertheless not good, because it is defiled by the Evils from within; for it is pharisaic and hypocritical Good: This Good is a Good from Man, and also is meritorious Good. The Case is otherwise when Evils are removed by a Life according to the Precepts of the Decalogue.

Now

Now because Evils are first to be removed, before Goods become good, therefore the Ten Precepts were the First of the Word; for they were promulgated from Mount Sinai, before the Word was written by Moses and the Prophets; and in them are contained not the Goods which are to be done, but the Evils which are to be shunned. Therefore also those Precepts are taught first in Churches; for they are taught to Boys and Girls for this express Purpose, that Man may from them begin his Christian Life, and that he should by no Means forget them whilst he is advancing in Years, as nevertheless is often the Case.

Similar Things are understood by these Words in the Prophet, "*What is to me the Multitude of Sacrifices? Your Meat-offering, your Incense, your New-moons, and your stated Feasts, my Soul hateth; also if ye multiply Prayer, I do not hear. Wash you, purify you, remove the Wickedness of your Works from before mine Eyes, cease to do Evil; then, if your Sins were as scarlet, they shall be white as Snow, if they were red as purple, they shall be as Wool.*" By Sacrifices, Meat-offering, Incense, New-moons, and Feasts, likewise by Prayer, are understood all Things of Worship. That they are altogether evil, yea abominable, unless the Interior be purified from Evils, is understood by wash
ye,

ye, purify ye, remove the Wickedness of your Works, and cease to do Evil. That afterwards they are all good, is understood by the Words which follow.

When the Interior of Man is purified from Evils, by his desisting from them, and shunning them because they are Sins, then the Internal is opened which is above the Interior, and which is called the spiritual Internal; this communicateth with Heaven. Hence it is, that Man is then admitted into Heaven, and is conjoined to the Lord.

There are two Internals with Man; one below, and the other above. The Internal which is below, is that in which Man is, and from which he thinketh, whilst he liveth in the World, for it is natural: This, by Way of Distinction, is called the Interior. But the Internal which is above, is that into which Man cometh after Death whilst he cometh into Heaven: All the Angels are in this Internal, for it is spiritual. This Internal is opened to the Man, who shunneth Evils as Sins; but it is kept shut to the Man, who doth not shun Evils as Sins. The Reason why this Internal is kept shut to the Man who doth not shun Evils as Sins, is because the Interior or the natural Internal, before Man is purified from Evils, is Hell;

Hell; and so long as Hell is there, Heaven cannot be opened. But as soon as Hell is removed, then Heaven is opened. It is however to be noted, that the spiritual Internal and Heaven are so far opened to Man, as his natural Internal is purified from what is infernal therein; this is not effected at once, but successively by Degrees.

From these Considerations it may appear, that Man is of himself a Hell, and that he is made a Heaven by the Lord; consequently that he is plucked out of Hell by the Lord, and elevated unto himself into Heaven, not immediately, but mediately: The Mediums are the Precepts just mentioned, by which the Lord leadeth him who is willing to be led.

When the spiritual Internal is opened, and there is thereby a Communication given with Heaven, and Conjunction with the Lord, Man then receiveth Illustration. He is illustrated especially when he readeth the Word, because in the Word is the Lord, and the Word is the Divine True, and the Divine True is the Light to Angels. A Man is illustrated in the Rational, for this is proximately subject to the spiritual Internal, and receiveth the Light out of Heaven, which it transferreth into the Natural purified from Evils, and filleth it

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with the Knowledges of the True and of the Good, and also so adapteth thereto the Sciences which are from the World, that they confirm and agree. Hence it is, that Man hath the Rational, and hence likewise he hath Understanding.

Whoever thinketh that a Man hath the true Rational and the true Understanding, before his Natural is purified from Evils, is deceived. For to have Understanding is to see the Truths of the Church in the Light of Heaven, and the Light of Heaven doth not flow into any but such as are purified from Evils. As the Understanding is perfected, so the Falses of Religion and of Ignorance, also the Fallacies thereof, are dissipated.

After that a Man by the Opening of his Internal is admitted into Heaven, and receiveth the Light from thence; then the same Affections as the Angels of Heaven enjoy, together with the Pleasantnesses and Delights thereof, are communicated to him. The first Affection which is then given is the Affection of the True; the next is the Affection of the Good; and the third is the Affection of fructifying. For Man, whilst he is admitted into Heaven, and into it's Light and Heat, is like a Tree growing from it's Seed. His first
budding

budding forth is from Illustration; his blooming before the Fruit, is from the Affection of the True; and the Birth of Fruit from thence is from the Affection of the Good. The Multiplication of itself again into Trees, is from the Affection of fructifying. The Heat of Heaven which is Love, and the Light of Heaven which is the Understanding of the True from that Love, produce similar Things in the Subjects of Life, as the Heat of the World and it's Light do in the Subjects not of Life: That they produce similar Things is from Correspondency. But the Production both of the one and of the other is in the Time of Spring; the Time of Spring to Man is when he entereth Heaven, which is when his spiritual Internal is opened; before this it is a Time of Winter to him.

Man hath the Affection of the True, when he loveth the True, and is averse to the False. He hath the Affection of the Good, when he loveth good Uses, and is averse to evil Uses. And he hath the Affection of fructifying, when he loveth to do Good, and to serve therein. All celestial Joy is in and from those Affections, which Joy cannot be described by Comparisons, for it is supereminent, and is also eternal.

Into this State cometh the Man who shunneth Evils because they are Sins, and looketh to the Lord. And he cometh so far into this State, as he is averse from and detesteth Evils as Sins, and as he acknowledgeth in Heart and worshippeth the Lord alone, and also his Divine in the Human. This is a summary Account of his Process.

When Man is in that State, he is then elevated from his Proprium or Selfhood; for Man is in his Proprium, when only in the natural External; but he is elevated from his Proprium, when in the spiritual Internal. A Man doth not perceive that he is elevated from Proprium or Selfhood, but from this Circumstance, that he doth not think Evil, and that he is averse from thinking it; and that he delighteth in Truths, and in good Uses. Such a one however, if he advanceth further in that State, hath some Perception of Influx in Thought. Nevertheless he is not detained from thinking and willing as of himself, for the Lord willeth this for the Sake of his Reformation; yet he acknowledgeth, that Nothing of the Good and of the True thence is from himself, but from the Lord.

When therefore Man shunneth and is averse from Evils as Sins, and is elevated by the

the Lord into Heaven, it follows of Consequence, that he is no more in his own Proprium, but in the Lord; and that he thence thinketh and willeth Good.

Now inasmuch as a Man, according as he thinketh and willeth, so also he doeth, for all the Act of Man proceedeth from the Thought of his Will; it again follows of Consequence, that when a Man shunneth and is averse from Evils, he doeth Goods not from himself, but from the Lord. Hence now it is manifest, that to shun Evils is to do Goods. The Goods which a Man then doeth are understood by good Works, and good Works in their whole Complex are understood by Charity.

Because a Man cannot be reformed, unless he will, think, and act as from himself, that which is done as from the Man himself, is conjoined to him, and remaineth with him; but that which is not done as from the Man himself, inasmuch as it is not received in any Life of Sense, floweth through like Ether. Therefore the Lord willeth, that Man should not only shun and be averse from Evils as from himself, but also that he should think, will, and act as from himself. Nevertheless he acknowledgeth in Heart, that all those Things are from the Lord;

Lord; this he acknowledgeth because it is the Truth.

Religion with Man consisteth in a Life according to the Divine Precepts, which are summarily contained in the Decalogue. With him who doth not live according to them, there cannot be any Religion; because he doth not fear God, still less doth he love him; nor doth he fear Man, still less doth he love him. Can he fear God or Man, who stealeth, committeth Adultery, killeth, beareth false Witness? Nevertheless, every one can live according to those Precepts, and he who is wise doth so live, as a civil Man, as a moral Man, and as a natural Man. But he who doth not also live according to them as a spiritual Man, cannot be saved. For to live according to them as a spiritual Man, is on Account of the DIVINE which is in them; whilst to live according to them as a civil Man, is on Account of what is just in them, and to avoid the Punishments of the World; and to live according to them as a moral Man, is on Account of what is honest in them, and to avoid the Loss of Fame and of Honour; but to live according to them as a natural Man, is on Account of what is human in them, and to avoid

avoid the ill Report of not being a Man of a sound Mind.

All Laws, as well civil, as moral and natural, dictate, that Man should not steal, nor commit Adultery, nor kill, nor bear false Witness. Nevertheless a Man is not saved, by avoiding those Evils from human Laws only, unless he also avoid them from a spiritual Law; thus he avoideth them as Sins. With such a one there is Religion, and Belief that there is a God, a Heaven and a Hell, and a Life after Death. Moreover with such a one there is the civil Life, as well as the moral Life, and the natural Life; the civil Life, because there is what is just; the moral Life, because there is what is honest; and the natural Life, because there is what is human within him. But he who doth not live according to those Precepts as a spiritual Man, is neither a civil, a moral, nor a natural Man; for he hath neither what is truly just, nor honest, nor human, because he hath not the DIVINE which is in them. For there is no Good which is a Good in and from itself, unless it be from God; thus there is not any Thing just, nor any Thing truly honest, or truly human, in and from itself, unless it be from God, and unless the Divine be in them
all

all respectively. Consider, whether any one in whom there is Hell, or who is a Devil, can do what is just on Account of what is just, or from what is just; or in like Manner what is honest, or any Thing truly human. The truly human is what is from Order, and according to Order, and what is sound Reason; and God is Order, and from God is sound Reason. In a Word, he who doth not shun Evils as Sins, is not a Man.

Every one who maketh those Precepts a Part of his Religion, becometh a Citizen and Inhabitant of Heaven; but whoso doth not make those Precepts a Part of his Religion, yet nevertheless liveth according to them in Externals from a natural, moral, and civil Law, he becometh a Citizen and Inhabitant of the World, but not of Heaven. Most Nations know those Precepts, and also make them a Part of their Religion, and live according to them, because God so willeth and hath commanded; thereby they have Communication with Heaven, and Conjunction with God; wherefore also they are saved. But most in the Christian World at this Day do not make them a Part of their Religion, but of their civil and moral Life; they do not indeed, in an external Form so as to appear, act fraudulently,

lently, gain unlawfully, commit Adultery, openly persecute others from deadly Hatred and Revenge, nor do they bear false Witness; but they do not refrain from such Things; because they are Sins, and against God, but because they are afraid for their Life, for their Fame, for their Functions, for their Business, for their Possessions, for their Honour and Gain, and for their Pleasure; wherefore if these Bonds did not restrain them, they would do such Things: Such therefore, inasmuch as they have not formed to themselves any Communication with Heaven, or Conjunction with the Lord, but only with the World and Self, cannot be saved. You may think, when those external Bonds are taken away from you, as is the Case with every Man after Death, whether, if there be no internal Bonds which are of the Fear and Love of God, consequently of Religion, to withhold and draw you back, you would not rush, like a Devil, into every Kind of Theft, of Adultery, of Murder, of false Witness, and their Concupiscences, from the Love of them, and thus from the Delight of them. That it is so, I have both heard and seen.

So far as Evils are removed as Sins, so far Goods flow-in; and the Man afterwards so

far doeth Good, not from himself, but from the Lord. As,

First, So far as he doth not worship other Gods; thus also, so far as he doth not love himself and the World above all Things; so far the Acknowledgment of God floweth in from the Lord; and then he worshippeth God not from himself, but from the Lord.

Secondly, So far as he doth not prophane the Name of God; thus also, so far as he shunneth the Lusts arising from the Loves of Self and of the World; so far he loveth the holy Things of the Word and of the Church; for these are the Name of God, and the Lusts which arise from the Loves of Self and of the World prophane them.

Thirdly, So far as he shunneth Theft, thus also Frauds and unlawful Gains; so far Sincerity and Justice enter, and he loveth what is sincere and just from what is sincere and just; and thence he doeth what is sincere and just not from himself, but from the Lord.

Fourthly, So far as he shunneth Adultery, thus also unchaste and filthy Thoughts; so far Love conjugal entereth, which is the inmost Love of Heaven, in which Love Chastity itself resideth.

Fifthly,

Fifthly, So far as he shunneth Homicide, thus also Hatred, Cruelty, and Revenge, which breathe Murder; so far the Lord entereth with Mercy and Love.

Sixthly, So far as he shunneth false Witness, thus also Lies and Blasphemations; so far the True entereth from the Lord.

Seventhly, So far as he shunneth the Concupiscence for the Houses, thus also the Love and the Cupidities thence of possessing the Goods of others; so far Charity towards his Neighbour entereth from the Lord.

Eighthly, So far as he shunneth the Concupiscence for the Wives of others, their Servants, &c. thus also the Love and the Cupidities thence of ruling others (for the Things which are recited in this Precept are Man's Propriums or Principles of Selfhood); so far the Love for the Lord doth enter.

In these eight Precepts are contained the Evils which are to be shunned; but in the other two, namely, in the third and fourth, are contained certain Things to be done; namely, that the Sabbath is to be sanctified, and that Parents are to be honoured. But how these two Precepts are to be understood, not by the Men of the Jewish Church, but by the Men of the Christian Church, shall be explained elsewhere.

EXPLICATION

OF

THE FIRST PRECEPT.

I.

I am JEHOVAH thy GOD, who led thee out of the Earth of Egypt, out of the House of Servants. Thou shalt not have other Gods before my Faces. Thou shalt not make to thyself sculptured Thing, nor any Similitude of those Things which are in the Heavens from above, or which are in the Earth from beneath, or which are in the Waters from under the Earth. Thou shalt not bow down thyself to them, and shalt not serve them; because I JEHOVAH thy GOD am a jealous GOD, visiting the Iniquity of Fathers upon Sons, upon Thirds and upon Fourths, to my Haters; and doing Mercy unto Thousands to them who love me, and keep my Precepts.

THOU shalt not make to thyself other Gods, involveth also, that Man should not love himself and the World above all Things,
for

for what a Man loveth above all Things, that is his God.

There are two Loves diametrically opposite to each other, the Love of Self and Love for God, also the Love of the World and the Love of Heaven. He who loveth himself, loveth his own Proprium, and the Proprium or Selfhood of Man is Nothing but Evil; hence also he loveth Evil in it's whole Complex; and he who loveth Evil, hateth Good, and thence also God. He who loveth himself above all Things, immerseeth his Affections and Thoughts in his Body, and thus in his own Proprium, from which he in Consequence cannot be elevated by the Lord; and he who is thus immerfed in the Body and in his own Proprium, is in corporeal Ideas, and in the Pleasures which are merely of the Body, and thence in Darknes as to those Things which are above; whilst he who is elevated by the Lord, is in the Light. And he who is not in the Light of Heaven, but in Darknes, inasmuch as he doth not see any Thing of God, denieth God, and acknowledgeth either Nature, or some Man, or some Idol for God, and also affects to be worshipped himself as a God. Hence it follows, that he who loveth himself above all Things, worshippeth other Gods. It is similar with him who

who loveth the World, but in a less Degree, for the World cannot be so much loved, as the Proprium is loved; wherefore the World is loved from the Proprium, and for the Sake of the Proprium, because it is serviceable to it.

By the Love of Self is especially understood the Love of ruling over others from the sole Delight of Rule, and for the Sake of Eminence, and not from the Delight of Uses, and for the Sake of the public Good. And by the Love of the World is especially understood the Love of possessing Goods in the World from the sole Delight of Possession, and for the Sake of Opulence, and not from the Delight of the Uses arising from them, and for the Sake of the Good thence derived. Each of these Loves is without Limit; it rusheth, as far as Scope is given it, into Infinity.

It is not believed in the World, that the Love of ruling from the sole Delight of Rule, and the Love of possessing Goods from the sole Delight of Possession, and not from the Delight of Uses, contain in themselves all Evils, and also a Contempt and Rejection of all Things which are of Heaven and of the Church, by Reason that Man from the Love of Self and of the World is excited to do Good to the Church

Church, to his Country, to Society, and his Neighbour, placing Honour in acting well, and expecting Reward: Hence it is, that such Love is called by many the Fire of Life, and the Excitement to great Things. It is however to be noted, that so far as the Loves respect Use in the first Place, and Self in the second, so far they are good; and so far as they respect Self in the first Place, and Use in the second, so far they are evil, for then Man doeth all Things for the Sake of Self, and consequently from himself, and in this Case himself and his Proprium are in every Thing which he doeth, which Proprium beheld in itself is Nothing but Evil. But for a Man to respect Use in the first Place, and Self in the second, is to do Good for the Sake of the Church, his Country, Society, and his Neighbour, and the Goods which he doeth to them for their Sake, are not from the Man, but from the Lord.

The Difference between these Loves is as between Heaven and Hell. Man doth not know that there is such a Difference, because from Birth, and thence from Nature, he is in the Love of Self and of the World; and because the Delight of this Love continually flattereth and favoureth him. Let him however

ever know, that the Love of ruling from the Delight of Rule, and not from the Delight of Uses, is altogether diabolical, and may be called atheistical; for so far as Man is in that Love, so far he doth not in his Heart believe that there is a God, and so far in his Heart he derideth all Things of the Church; nay he so far hateth them, and from Hatred persecuteth all who acknowledge a God, especially those who acknowledge the Lord. The very Delight of such Men's Life is to do Evil, and to commit all Kinds of wicked and flagitious Deeds: In a Word, they are very Devils. Man doth not know this whilst he liveth in the World; but that it is the Case, he will know when he cometh into the spiritual World, which is immediately after Death. Hell is full of such, where, instead of ruling, they become Slaves. They appear also, when they are beheld in the Light of Heaven, inverted, as it were with the Head downwards, and the Feet upwards, inasmuch as they placed Rule in the first Place, and Use in the second; for that which is in the first Place, is the Head, and that which is in the second Place, constitutes the Feet, and that which is the Head is loved, but that which is not loved, is trodden under Foot.

Whoever

Whoever thinks that he acknowledgeth and believeth that there is a God, before he abstaineth from the Evils which are mentioned in the Decalogue, especially from the Love of ruling from the sole Delight of Rule, and from the Love of possessing the Goods of the World from the Delight of Possession, and not from the Delight of Uses, is deceived. A Man may confirm himself as much as possible that there is a God, from the Word, from Preachings, from Books, from the Light of Reason, and thence may persuade himself that he believeth; nevertheless he doth not believe, if the Evils flowing from the Love of Self and the Love of the World are not removed. The Reason is, because Evils and their Delights stand in the Way, and keep back and repel the Goods and their Delights which flow in out of Heaven, and the Confirmation which is thence given; and before Heaven confirmeth, there is only a Faith of the Mouth which in itself is no Faith, and not the Faith of the Heart which is the true Faith. A Faith of the Mouth is Faith in the Externals; the Faith of the Heart is Faith in the Internals: When the Internals are crowded with Evils of every Kind, then, whilst external Things are being taken away (as is the Case with

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every Man after Death), the Man rejecteth out of his Externals even the Faith that there is a God.

So far as a Man resisteth the two Loves of his Proprium, which are the Love of ruling from the sole Delight of Rule, and the Love of possessing the Goods of the World from the sole Delight of Possession; and thus, so far as he shunneth as Sins the Evils which are mentioned in the Decalogue, so far there floweth-in through Heaven from the Lord, the Acknowledgment that there is a God, who is the Creator and Preserver of the Universe, and also that He is One. The Reason why this Acknowledgment then floweth-in, is because when Evils are removed, Heaven is opened, and when Heaven is opened, the Man no more thinketh from himself, but from the Lord through Heaven; and this is the universal Principle in Heaven, comprizing all others, that there is a God, and also that God is One. That Man knoweth and as it were seeth from Influx alone, that God is One, may appear from the Confession of all Nations, and from the Repugnance to thinking that there are several.

The interior Thought of Man, which is the Thought of his Spirit, is either from
Heaven

Heaven or from Hell; it is from Hell before Evils are removed, but from Heaven when they are removed. When it is from Hell, then Man doth not see otherwise than that Nature is God, and that the Inmost of Nature is what is called the Divine. Such a Man after Death, when he becometh a Spirit, calleth any one a God who prevaileth in Power; and also affects Power himself that he may be called God: Such Madnes have all the Evil inwardly latent in their Spirit. But when a Man thinketh from Heaven, which he doth when his Evils are removed, then he seeth from the Light in Heaven, that there is a God, and that God is One. The seeing from the Light out of Heaven, is what is understood by Influx.

When a Man shunneth and is averse from Evils because they are Sins, he not only seeth from the Light of Heaven, that there is a God, and that God is One, but also that God is a Man; for he willeth to see his God, and he cannot otherwise see him than as a Man. Thus the Ancients before Abraham, and after him, saw God. Thus the Nations, who are upon those Parts of the Earth without the Church, see God from an interior Perception; especially they who are interiorly wise, al-

though not from the Sciences. All Infants, Children, and they who are in a simple State of Good, thus see God. Thus also the Inhabitants of all the Earths see God; for they say that what is invisible, inasmuch as it falleth not into an Idea, cannot fall into Faith. The Reason hereof is, because the Man who shunneth and is averse from Evils as Sins, thinketh from Heaven; and the universal Heaven, with every one therein, is in no other Idea of God, than as of a Man; neither can they be in any other Idea, because the universal Heaven is Man in the greatest Effigy, and the Divine proceeding from the Lord maketh Heaven. Wherefore to think otherwise concerning God, than according to that Divine Form which is the Human, is impossible to the Angels; for the angelic Thoughts pervade all Heaven. That the universal Heaven in it's Complex resembles one Man, may be seen in the Work concerning HEAVEN and HELL, n. 51 to 87: And that the Angels think according to the Form of Heaven, n. 200 to 212.

This Idea of God floweth-in out of Heaven, with all in the World, and resideth in their Spirit. But it appeareth as if extirpated in the Church, with those who are in an Intelligence

ligence grounded in their own Proprium, even so extirpated, as though it were not communicable. The Reason is, because they think concerning God from Space; but they do otherwise when they become Spirits, which hath been manifested to me from much Experience: For in the Spiritual World an indeterminate Idea of God is no Idea of him; wherefore there is given a determinate one, towards some one who sitteth either on high, or elsewhere, and giveth Answers.

From the common Influx, which is from the Spiritual World, Men have received Ideas respecting God as a Man, in a Variety answering to their respective States of Perception. Hence it is, that the Triune God is with us in Christendom denominated Persons; and that God the Father is painted in Churches as a Man, "*the Ancient of Days.*" From this common Influx also it is, that Men living and dead, who are called Saints, are adored as Gods by the common People in Christian Gentilism, and their sculptured Images loved. The Case is similar with several other Nations elsewhere; and was also the same with the Ancients in Greece, in Rome, and in Asia, who had many Gods, all of whom were seen by them as Men. These Things are mentioned, that it
may

may be known, that it is implanted in Man, namely in his Spirit, to see God as a Man. That is said to be implanted which is from common [or general] Influx.

Inasmuch as Man, from the common Influx out of Heaven, in his Spirit sees that God is a Man, it follows that they who are of the Church where the Word is, if they shun and are averse from Evils as Sins, from the Light of Heaven in which they then are, see the Divine in the Lord's Human, and the Trine in him, and that he is the God of Heaven and Earth. But they cannot see this, who by an Intelligence grounded in their Proprium have destroyed in themselves the Idea of God as a Man; nor do these *see* that God is One from the Trine which they think of; they only *say* that he is One with their Mouth. They in like Manner, who are not purified from Evils, and therefore not in the Light of Heaven, *in their Spirit* do not see the Lord as the God of Heaven and Earth, but another in his Place; some of them, one whom they believe to be God the Father; others, one whom they call God because he prevaieth in Power; others, some Devil whom they fear because he can do them Mischief; others, Nature as in the World; and others, no God at all. It is said, *in*
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their Spirit, because they are such after Death when they become Spirits; wherefore what lay concealed in their Spirit in the World, is then manifested.

But all, as many as are in Heaven, acknowledge the Lord alone; for the universal Heaven is from the Divine which proceedeth from Him, and resembleth Him as a Man. Wherefore no one can enter Heaven, unless he be in the Lord; for he entereth into him whilst he entereth into Heaven; others, if they enter, become impotent of Mind, and fall backwards.

The Idea of God is the Primary of all, for such as that is, such is a Man's Communication with Heaven, and Conjunction with the Lord, and thence such is his Illustration, Affection of the True and the Good, Perception, Intelligence and Wisdom; for these Things are not from Man, but from the Lord according to Conjunction with him. The Idea of God is the Idea of the Lord and his Divine; for no other is the God of Heaven and the God of Earth, as he himself teacheth in Matthew, "*All Power is given unto me in Heaven and in Earth*," xxviii. 16.

But the Idea of the Lord is more and less full, and more and less clear; it is full in the
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inmost Heaven; less full in the middle Heaven; and still less full in the ultimate or lowest Heaven. Wherefore they who are in the inmost Heaven, are in Wisdom; they who are in the middle Heaven, in Intelligence; and they who are in the ultimate Heaven, in Science. The Idea is clear with the Angels who are in the Midst of the Societies of Heaven, and less clear with those who are round about, according to the Degrees of their Distance from the Midst.

957AB All have their Places allotted in Heaven according to the Fullness and Clarity of their Ideas concerning the Lord; they are also in correspondent Wisdom, and in correspondent Felicity. All who have not concerning the Lord an Idea of the Divine, such as the Socinians and Arians, are under the Heavens, and unhappy. They who have a twofold Idea, namely, of a God invisible, and of a God visible under a Human Form, also abide under the Heavens, nor are they received, before they acknowledge One God, and Him visible. Such as, in the Place of a visible God, see Something as it were aërial, and this from the Idea that God is called Spirit, if that Idea is not changed with them into the Idea of a Man, thus of the Lord, are also not accepted. But they who have an Idea of God as of the Inmost of Nature, are rejected, because they

they cannot but fall into the Idea of Nature as God. All Nations, who have believed in one God, and have an Idea concerning him as a Man, are received by the Lord.

From these Considerations it may appear, who they are that worship God himself, and who they are that worship other Gods; thus who live according to the first Precept of the Decalogue, and who do not live according to it.

THE SECOND PRECEPT.

Thou shalt not bring the Name of JEHOVAH thy GOD into what is vain, because JEHOVAH will not render innocent him who bringeth his Name into what is vain.

WHAT is understood by the Name of God, shall first be explained; and afterwards, what is understood by prophaning it.

By the Name of God is understood all the Quality by which God is worshipped; for God is in his own Quality, and is his own Quality. His Effence is the Divine Love; his Quality is the Divine True thence proceeding, united to the Divine Good; thus, with us on Earth, it is the Word; wherefore also it is said in John,

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"The Word was with God, and God was the Word," i. 1; and thence also it is the Doctrine of genuine Truth and Good from the Word; for according thereto is the Worship.

Now inasmuch as his Quality is multiple, for it containeth all Things which are from him, therefore he hath many Names, and each Name involveth and expresth his Quality in Genus and Species; for he is called, besides other Names, Jehovah, Jehovah Zebaoth, Lord, Lord Jehovih, God, the Messiah or Christ, Jesus, the Saviour, the Redeemer, the Creator, the Former, the Maker, the King and the Holy of Israel, the Rock and the Stone of Israel, Schiloh, Schaddai, David, the Prophet, the Son of God, and the Son of Man. All these Names are Names of the ONE GOD, who is the LORD; but still where they are severally predicated in the Word, they signify some universal Attribute, or Divine Quality, distinct from other Divine Attributes or Qualities. In like Manner where it is said, the Father, the Son, and the Holy Spirit, they are not three who are understood, but the one God, or they are not three Divine (Beings), but one; and this Trine, which is One, is the Lord.

Inasmuch as by each Name is signified some distinct Attribute or Quality, therefore by prophaning

phaning the Name of God, is not understood to prophane the Name itself, but the Quality of him. The Reason that by the Name is signified the Quality, is also because every one in Heaven is named according to his Quality; and the Quality of God, or of the Lord, is the All which is from him, by which he is worshipped. Hence it is, that in Hell, because they do not there acknowledge any Divine Quality of the Lord, the Lord cannot be named; and that his Names cannot be pronounced by any in the Spiritual World, otherwise than as his DIVINE is acknowledged; for all there speak from the Heart, thus from the Love, and the Acknowledgment thence.

Forasmuch as by the *Name* of God, is understood that which is from God, and which is God, and this is called the Divine True, and with us the *Word*, this, because in itself it is Divine, and most holy, is not to be prophaned; and it is prophaned when it's Sanctity is denied, which is when it is contemned, rejected, and opprobriously treated. When this is the Case, then Heaven is shut, and Man is left to Hell; for the Word is the only Medium of the Conjunction of Heaven with the Church; wherefore when it is rejected from the Heart, that Conjunction is loosed, and then the

Man, because he is left to Hell, no more acknowledgeth any Truth of the Church.

There are two Things, by which Heaven is shut to the Men of the Church; the one is a Denial of the Lord's Divine; and the other is a Denial of the Sanctity of the Word: The Reason is, because the Divine of the Lord is the All of Heaven, and the Divine True, which is the Word in it's spiritual Sense, constitutes Heaven. Hence it is manifest, that he who denieth the one or the other, denieth that which is the All of Heaven, and from which Heaven is and exists; and that he thus depriveth himself of Communication and thence of Conjunction with Heaven.

To prophane the Word is the same as to blaspheme the Holy Spirit, which is not remitted to any one; wherefore also in this Precept it is said, that he is not left unpunished, who prophaneth the Name of God.

Forasmuch as by the Name of God is understood the Divine True or the Word, and by it's Prophanation is understood a Denial of it's Sanctity, and thence a Contempt, Rejection, and Blasphamation thereof; it follows, that the Name of God is interiorly prophaned by a Life against the Precepts of the Decalogue. For there is a Prophanation interior and not exterior; and there

there is a Prophanation interior and at the same Time exterior; and there may also be Somewhat of Prophanation exterior and not at the same Time interior; the interior Prophanation is by the Life, the exterior by the Speech. The interior Prophanation, which is by Life, becometh also exterior or by Speech after Death; for then every one thinketh and willeth, and as far as is permitted, speaketh and acteth also, according to his Life, thus not as in the World; for in the World the Man is accustomed to speak and act otherwise than what he thinketh and willeth from his Life, on Account of the World, and to acquire Fame; hence it is, that, as was said, there is a Prophanation interior and not at the same Time exterior. That there may also be Somewhat of Prophanation exterior and not at the same Time interior, is a Consequence of the Style of the Word, which is not at all the Style of the World, and which may therefore be somewhat contemned from an Ignorance of it's interior Sanctity.

Who so abstaineth from prophaning the Name of God, that is, from prophaning the Sanctity of the Word, by Contempt, Rejection, or any Kind of Blasphemy, he hath Religion; and according as he abstaineth, such is his Religion; for no
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one can have Religion unless from Revelation, and the Revelation with us is the Word.

To abstain from prophaning the Sanctity of the Word, it must be from the Heart, and not from the Mouth only. They who abstain from the Heart, live from Religion; but they who abstain only from the Mouth, do not live from Religion; for these latter abstain either for the Sake of Self, or for the Sake of the World, because the Word serves to them as a Means to acquire Honour and Gain; or they abstain from some Kind of Fear; but of these the Generality are Hypocrites, who have no Religion.

THE THIRD PRECEPT.

Remember the Day of the Sabbath, to sanctify it. Six Days shalt thou labour, and do all thy Work. And the seventh Day, the Sabbath to JEHOVAH thy GOD, thou shalt not do any Work; thou, and thy Son, and thy Daughter; thy Man-servant, and thy Maid-servant; and thy Beast, and thy Sojourner who is in thy Gates. Because six Days JEHOVAH made the Heaven and the Earth, the Sea, and every Thing which is in them, and rested in the seventh Day; therefore JEHOVAH blessed the Day of the Sabbath, and sanctified it.

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THE third and fourth Precepts of the Decalogue contain those Things which are to be *done*; namely, that the Sabbath is to be sanctified, and that Parents are to be honoured. The other Precepts contain what are *not* to be done; namely, that other Gods are not to be worshipped, that the Name of God is not to be prophaned, that Man is not to kill, nor commit Adultery, nor steal, nor bear false Witnesses, nor covet the Goods of others.

The Reason why these two Precepts are Precepts to be *done*, is because the Sanctification of the other Precepts depends upon them. For the Sabbath signifies the Union of the Very or Essential DIVINE and the HUMAN DIVINE* in the Lord; likewise the Conjunction of Heaven and the Church, and the Marriage of Good and Truth with the Man who is regenerated.

Inasmuch

* The Lord's HUMAN, before his complete Glorification, was twofold; a *Divine Human* from the Father or internal Jehovah, and a *Natural Human* from the Mother Mary. But the latter Human he put off by ejecting thence progressively from the Internals to the Externals thereof, during his Temptations, even fully by the Passion of the Cross, all that was a Ground receptive of infernal Influxes; and put on progressively, during that Process, by Acts of Glorification, what, as being in the Place of that Human, yet coming forth from the internal DIVINE, is called the HUMAN DIVINE. See DOCTRINE OF THE LORD, n. 59.

Inasmuch as the Sabbath signified these Things, therefore it was the principal Representative of all Things appertaining to Worship in the Israelitish Church, as is manifest in Jeremiah, Chap. xvii. 20 to 27, and elsewhere. That it was the principal Representative of all Things appertaining to Worship, was because the Primary of all Things of Worship is the Acknowledgment of the Divine in the Human of the Lord; for without that Acknowledgment, a Man cannot believe and do except from himself; and to believe from himself is to believe Falses, and to do from himself is to do Evils; which is also evident from the Lord's Words in John, "*Then said they unto him, What shall we do that we might work the Works of God? Jesus said, This is the Work of God, that ye believe on him whom God hath sent,*" vi. 28, 29. And again, "*He who abideth in me and I in him, the same bringeth forth much Fruit, because without me ye cannot do any Thing,*" xv. 3.

That the Sabbath represented the Union of the VERY DIVINE and the HUMAN DIVINE in the Lord, and the holy Acknowledgment thereof, has been shewn in many Places in the ARCANAE CÆLESTIA; namely, That the Sabbath in a supreme Sense signified the Union of the VERY DIVINE and the HUMAN DIVINE in the Lord; in the internal Sense the Conjunction of the
 Lord's

Lord's Human with Heaven and the Church; and in general the Conjunction of the Good and the True, thus the celestial Marriage, n. 8495, 10356, 10730: And hence that Rest on the Day of the Sabbath signified the State of that Union, because then the Lord hath Rest, and also there is thereby Peace and Salvation in the Heavens and in the Earths: That also in a respective Sense that Rest signified the Conjunction of Man with the Lord, because then he hath Peace and Salvation, n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730: That the six Days Labour, which precede the Sabbath, signified the Labours and Combats before the Union, and the Conjunction respectively, n. 8510, 8888, 9431, 10360, 10667.

To the Man who is regenerated there are two States; the first, whilst he is in Truths, and by Truths is led unto Good, and into Good; the other, when he is in Good. When the Man is in the first State, then he is in Combats or Temptations; but when he is in the second State, then he is in Tranquillity of Peace. The former State is what is signified by the six Days of Labour which precede the Sabbath; and the latter State is what is signified by the Rest on the Day of Sabbath; concerning which see Arc. Cæl. n. 9274, 9431, 10360.

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To the Lord also there were two States; the first, when he was the DIVINE TRUE, and from it fought against the Hells and subdued them; the other, when he was made the DIVINE GOOD, by Union with the VERY or Essential DIVINE in himself. The former State in the supreme Sense was signified by the six Days of Labour, and the latter by the Sabbath; concerning which also see n. 10360. Because such Things were represented by the Sabbath, therefore it was the principal *Representative of Worship*, and of all other Representatives the most holy; as may be seen, n. 10357, 10372. That to do Work on the Day of the Sabbath, signified not to be led by the Lord, but by Self, thus to be disjoined, see n. 7892, 8495, 10360, 10362, 10365. That the Day of the Sabbath is not now representative, but that it is a Day of Instruction, see n. 10360.

THE FOURTH PRECEPT.

Honour thy Father and thy Mother, in Order that thy Days may be prolonged upon the Earth which JEHOVAH thy God giveth thee.

THIS Precept also was given, because the Honour of Parents represented and thence signified

nified Love for the Lord, and Love towards the Church; for Father in the celestial Sense, or the celestial Father, is the Lord; and Mother in the celestial Sense, or the celestial Mother, is the Church; Honour signifies the Good of Love; and Prolongation of Days, signifies the Felicity of Life eternal. Thus is this Precept understood in Heaven, where no other Father is known than the Lord, nor other Mother than the Kingdom of the Lord, which also is the Church; for the Lord giveth Life from himself, and by the Church he giveth Nourishment.

That in the celestial Sense, not any Father in this World is to be understood; and that such Father is not to be named whilst a Man is in a celestial Idea, the Lord teacheth in Matthew, "*Call no Man your Father on Earth, for One is your Father who is in the Heavens,*" xxiii. 9.

That Father signifies the Lord as to the DIVINE GOOD, may be seen in the APOCALYPSIS EXPLICATA, n. 32, 200, 254, 297. That Mother signifies the Kingdom of the Lord, the Church, and the DIVINE TRUE, may be seen in the ARCANA CŒLESTIA, n. 289, 2691, 2717, 3703, 5580, 8897. That the Prolongation of Days signifies the Felicity of Life eternal, n. 8898. And that Honour signifies the Good of

Love, n. 8897; and in the APOCALYPSIS EXPLICATA, n. 288, 345.

From these Considerations it is now manifest, that the third and fourth Precepts involve Arcana concerning the Lord; namely, the Acknowledgment and the Confession of his DIVINE, and the Worship of him from the Good of Love.

THE FIFTH PRECEPT.

Thou shalt not kill.

ALL the Precepts of the Decalogue, in like Manner as all Things of the Word, involve two internal Senses, besides a supreme Sense, which is the third; one, which is proximate, and is called the moral spiritual Sense; another, which is more remote, and is called the spiritual celestial Sense.

The proximate Sense of this Precept, *Thou shalt not kill*, which is the moral spiritual Sense, is, that thou shalt not hate thy Brother or thy Neighbour, and thence not treat him with Contumelies and Ignominy; for thus thou hurtest and killest his Fame and his Honour, from
which

which is his Life amongst his Brethren, which is called the civil Life; whence he will afterwards live as it were dead in Society, for he is numbered amongst the vile and wicked, with whom no one will hold Commerce: This, when it is done from Enmity, from Hatred, or from Revenge, is Homicide or Murder. The civil Life proceedeth and is esteemed by many in the World in a like Degree with the Life of the Body; and also he who killeth or destroyeth it, is as guilty before the Angels in the Heavens, as if he had killed his Brother as to the Life of his Body; for Enmity, Hatred, and Revenge, breathe Murder, and will it, but are kept in and curbed by the Fear of the Law, of Resistance, and of Fame; nevertheless they are an Effort to Murder, and all Effort is as it were an Act, for it goeth forth into Act, when Fear is removed. These Things the Lord teacheth in Matthew, "*Ye have heard that it was said to them of old Time, thou shalt not kill; and whosoever shall kill shall be in Danger of the Judgment. But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in Danger of the Judgment; and whosoever shall say to his Brother Raca, shall be in Danger of the Council; but whosoever shall say Thou Fool, shall be in Danger of Hell-Fire,*" v. 21 to 26; which may be seen explained

plained in the APOCALYPSIS EXPLICATA, n. 693, 746.

But the more remote Sense of this Precept, *Thou shalt not kill*, which is the spiritual celestial Sense, is, that thou shalt not take away from a Man his Faith and Love of God, and thus his spiritual Life; this is very Homicide; for Man is Man by Virtue of spiritual Life, the Life of the Body serving thereto as the Cause instrumental to it's Cause principal. From this spiritual Homicide is also derived the moral Homicide; wherefore he who is in the one, is also in the other; for he who willeth to take away a Man's spiritual Life, is in Hatred against him if he cannot take it away, for he hateth his Faith and his Love, and thus the Man himself. These three, namely, the spiritual Homicide, which is of the Faith and Love; the moral Homicide, which is of the Fame and Honour; and the natural Homicide, which is of the Body, are consequent in a Series one from another, as Cause and Effect.

Inasmuch as all who are in Hell, are in Hatred against the Lord, and thence against Heaven, for they are against Goods and Truths, therefore Hell is the very Homicide, or whence Homicide itself proceedeth: The Reason that Homicide itself is from thence, is because Man is Man by the Reception of the Good and the
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True from the Lord; wherefore to destroy the Good and the True, is to destroy the Human [Principle] itself, thus to kill the Man. That they are such who are in Hell, is not as yet known in the World, by Reason that with those who are from Hell, and therefore after Death come into Hell, there does not appear any Hatred against the Good and the True, nor against Heaven, and still less against the Lord; for every one, whilst he liveth in the World, is in Externals, which are taught and habituated from Infancy to counterfeit such Things as are honest and decorous, such as are just and equitable, and such as are good and true: But nevertheless Hatred lieth concealed in their Spirit, and this in a Degree according to the Evil of their Life; and inasmuch as Hatred is in their Spirit, therefore it breaketh forth when the Externals are put off, which is the Case after Death. This their infernal Hatred against all who are in Good, because it is against the Lord, is deadly Hatred; as may especially appear from their Delight in doing Evil, which is such as to exceed in Degree every other Delight, for it is a Fire burning with the Lust of destroying Souls: It was also explored, that this their Delight is not from a Hatred against those whom they attempt to destroy, but from a Hatred against the Lord himself.

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Now inasmuch as a Man is Man from the Lord, and the Human which is from the Lord is the Good and the True, and inasmuch as they who are in Hell, from a Hatred against the Lord lust to kill the Human which is the Good and the True, it follows, that it is Hell from whence the very Homicide proceedeth.

From what hath been said above it may appear, that all who are in Evils as to Life, and thence in Falses, are Murderers; for they are Enemies and Haters of the Good and of the True; for Evil hateth the Good, and the False hateth the True. An evil Man doth not know that he is in such a Hatred, until he becometh a Spirit; then Hatred is the very Delight of his Life; wherefore from Hell, where are all the evil, there continually exsireth a Delight of doing Evil from Hatred; but from Heaven, where are all the good, there continually exsireth a Delight of doing Good from Love. Hence two opposite Spheres meet each other in the Midst between Heaven and Hell, and mutually combat each other. In this Mid-region is Man (as to his Spirit) whilst he liveth in the World; if he is then in Evil and thence in Falses, he goeth over to the Side of Hell, and thence cometh into the Delight of doing Evil from Hatred; but if he is in Good and thence in Truths, he goeth over to the Side
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of Heaven, and thence cometh into the Delight of doing Good from Love. The Delight of doing Evil from Hatred, which exspireth from Hell, is the Delight of killing; but because the Internals cannot kill the Body, they will to kill the Spirit; and to kill the Spirit is to deprive it of spiritual Life, which is the Life of Heaven.

From these Considerations it is manifest, that the Precept, *Thou shalt not kill*, involveth also, that thou shalt not hate thy Neighbour; likewise, thou shalt not hate the Good of the Church and it's Truth, for if thou hatest Good and Truth, then thou hatest thy Neighbour, and to hate is to wish to kill. Hence it is that the Devil, by whom is understood Hell in it's whole Complex, is called by the Lord a Murderer from the Beginning.

Inasmuch as *Hatred*, which is a Desire to kill, is opposite to Love for the Lord, and also to Love towards our Neighbour; and inasmuch as these Loves make Heaven with Man, it is manifest, that Hatred, because it is their Opposite, maketh Hell with him. Nor is the infernal Fire any other than Hatred; wherefore also the Hells appear as in a Fire luridly reddening according to the Quality and Quantity of their Hatred, and in a Fire luridly flaming according to the Quality and Quantity of their Revenge from Hatred.

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Inasmuch as Hatred and Love are diametrically opposite to each other, and inasmuch as Hatred thence constituteth Hell with Man, as Love constituteth Heaven with him, therefore the Lord thus teacheth, "*If thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath aught againſt thee; leave there thy Gift before the Altar, and go thy Way, firſt be reconciled to thy Brother, and then come and offer thy Gift. Agree with thine Adverſary quickly whiſt thou art in the Way with him, leſt the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon; verily I ſay unto thee, thou ſhalt by no Means come out thence, till thou haſt paid the uttermoſt Farthing,*" Matth. v. 23 to 26. By being delivered to the Judge, and from the Judge to the Officer, and from this being caſt into Priſon, is deſcribed the State of the Man, who is in Hatred after Death, in Conſequence of his having been in Hatred againſt his Brother in the World; and by the Priſon is underſtood Hell; and by paying the uttermoſt Farthing is ſignified the Punishment which is called eternal Fire.

Inasmuch as Hatred is the infernal Fire, it is manifeſt that it is to be removed, before the Love which is the celeftial Fire can flow-in, and by the Light from itſelf vivify the Man; and that infernal Fire can in no-wiſe be removed,
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unless Man knoweth whence Hatred is, and what Hatred is, and afterwards shunneth and is averse from it.

Every Man hath hereditarily an Hatred against his Neighbour; for every Man is born into the Love of himself and of the World, wherefore he conceiveth a Hatred, and is from that enflamed, against all who do not unite with and favour this Love, especially against those who oppose his Concupiscences; for no one can love himself above all Things, and at the same Time love the Lord; and no one can love the World above all Things, and at the same Time love his Neighbour; because no one can serve two Masters at the same Time, but he must despise and hate the one, whilst he shall honour and love the other. Hatred is especially with those who are in the Love of ruling over all; with the rest there is Enmity.

It shall also be described what Hatred is. Hatred hath in itself a Fire, which is the Conatus [or Effort] of killing Man; that Fire is manifested by Wrath. There is as it were an Hatred and thence an Anger with the good against the evil; this however is not Hatred, but an Aversion from Evil; nor is it Anger, but it is a Zeal for Good, in which is inwardly concealed the celestial Fire; for they are averse

from Evil, and are as if they were angry at their Neighbour, that they may remove Evil, and thus consult the Good of their Neighbour.

When a Man abstaineth from Hatred, and is averſe from and ſhunneſh it as diabolical, then there floweth-in through Heaven from the Lord Love, Charity, Mercy, and Clemency; and then firſt the Works which he doeth are Works of Love and Charity. The Works which he did before, however good they might appear in their external Form, were all Works of the Love of Self and of the World, in which lay concealed an Hatred, if they were not rewarded accordingly.

So long as Hatred is not removed, ſo long the Man remaineth merely natural, and a Man merely natural remaineth in all his hereditary Evil; nor can he become ſpiritual, before that Hatred with it's Root, which is the Love of ruling over all, is removed. For the Fire of Heaven, which is ſpiritual Love, cannot flow-in, ſo long as the infernal Fire, which is Hatred, oppoſeth and precludeth.

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THE SIXTH PRECEPT.

Thou shalt not commit Adultery.

WHO at this Day can believe, that the Delight of Adultery is Hell with Man, and that the Delight of Marriage is Heaven with him; consequently, that so far as a Man is in the one Delight, so far he is not in the other, because so far as a Man is in Hell, so far he is not in Heaven? Who at this Day can believe, that Adultery is the fundamental Love of all the infernal and diabolical Loves, and that the chaste Love of Marriage is the fundamental Love of all the celestial and divine Loves; consequently, that so far as a Man is in the Love of Adultery, so far he is in all evil Love, if not in Act, yet in Effort (*Conatus*)? on the contrary, that so far as a Man is in the chaste Love of Marriage, so far he is in every good Love, if not in Act, yet in Effort? Who can at this Day believe, that he who is in the Love of Adultery, doth not believe any Thing of the Word, consequently not any Thing of the Church; nay, that in his Heart he denieth a God? and on the other Hand, that he who is in the chaste Love of Marriage, is in Charity and in Faith, and in Love

A GENERAL EXPLICATION

Love for God; likewise that the Chastity of Marriage maketh one with Religion, and that the Lasciviousness of Adultery maketh one with Naturalism?

The Reason why these Things are at this Day unknown is, because the Church is at it's End, and devastated as to Truth and as to Good; and when the Church is such, then the Man of the Church, by an Influx from Hell, cometh into the Persuasion, that Adulteries are not detestable Things nor Abominations; and thence also he cometh into a Belief, that Marriages and Adulteries do not differ in their Essence, but only as to Order; when nevertheless the Difference between them is such as between Heaven and Hell; that such is the Difference between them, will be seen in what follows. Hence it is, that Heaven and the Church in the Word are understood, in the spiritual Sense, by Nuptials and Marriages; and that Hell and the Rejection of all Things of the Church are understood, in the spiritual Sense of the Word, by Adulteries and Whoredoms.

Inasmuch as Adultery is Hell with Man, and Marriage is Heaven with him, it follows, that so far as a Man loveth Adultery, so far he removeth himself from Heaven; consequently, that Adulteries shut Heaven and open Hell; this they do, so far as they are believed to be
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lawful, and are perceived as more delightful than Marriage; wherefore the Man who confirmeth Adulteries with himself, and committeth them from the Leave and Consent of his Will, and is averse from Marriage, shutteth up Heaven to himself, insomuch that at length he doth not believe any Thing of the Church, or of the Word; he becometh altogether a sensual Man, and after Death an infernal Spirit; for, as was said above, Adultery is Hell, and thence an Adulterer is a Form of Hell.

Forasmuch as Adultery is Hell, it follows, that unless a Man abstain from Adulteries, and shun and be averse from them as infernal, he precludeth Heaven to himself, nor can he receive the least Influx thence. He afterwards reasoneth, that Marriages and Adulteries are similar; but that Marriages are to be preserved in Kingdoms on Account of Order, and on Account of the Education of the Offspring; and that Adulteries are not criminal, inasmuch as from them an Offspring is equally produced as from Marriages; and that they are no Injury to Women, because they can endure them; and further, that by them the Procreation of the Human Race is promoted; not knowing that such Reasonings, and similar others in Favour of Adulteries, ascend from the Stygian Waters of Hell, and that
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the lustful and beastly Nature of Man, which he hath inherent from Nativity, attracteth and sucketh them, as a Swine doth what is stercoraceous, with Delight. That such Reasonings, which at this Day obsesse the Minds of most in the Christian World, are Stygian, will be seen in what follows.

That Marriage is Heaven, and that Adultery is Hell, cannot better be seen, than from the Origin of each. The Origin of Love truly conjugal is the Love of the Lord towards the Church, whence the Lord is called in the Word the Bridegroom and the Husband, and the Church the Bride and the Wife. From this Marriage the Church is a Church in common and in Part, the Church in Part is the Man in whom is the Church; hence it is manifest, that the Conjunction of the Lord with the Man of the Church is the very Origin of Love truly conjugal. But how that Conjunction can be the Origin, shall also be explained; the Conjunction of the Lord with the Man of the Church is the Conjunction of the Good and the True; from the Lord is the Good, and with Man is the True; thence is a Conjunction, which is called the celestial Marriage; from this Marriage existeth Love truly conjugal between the married

ried Pair, who are in such Conjunction with the Lord. Hence it is first evident, that Love truly conjugal is from the Lord alone, and with those who are in the Conjunction of the Good and the True from the Lord; because this Conjunction is reciprocal, it is described by the Lord that "*They are in him, and he in them,*" John xiv. 20.

This Conjunction or this Marriage was thus established from Creation; the Man was created to be the Understanding of the True, and the Woman to be the Affection of the Good, consequently the Man to be the True and the Woman to be the Good. When the Understanding of the True, which is with the Man, maketh one with the Affection of the Good which is with the Woman, there is a Conjunction of two Minds into one; this Conjunction is the spiritual Marriage, from which descendeth Love conjugal; for whilst two Minds are conjoined to be as one Mind, there is between them Love; this Love, which is the Love of the spiritual Marriage, whilst it descendeth into the Body, becometh the Love of natural Marriage. That it is so, any one, if he be willing, may clearly perceive: The married Pair, who interiorly as to their Minds love each other mutually and interchangeably, love each

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other also mutually and interchangeably as to their Bodies. It is known, that all Love descendeth into the Body from the Affection of the Mind, and that without that Origin no Love can exist.

Now inasmuch as the Origin of Love conjugal is the Good and the True, which Marriage in it's Essence is Heaven, it is manifest that the Origin of the Love of Adultery is the Marriage of the Evil and the False, which in it's Essence is Hell. The Reason why Heaven is Marriage is, because all who are in the Heavens are in the Marriage of the Good and the True; and the Reason why Hell is Adultery is, because all who are in the Hells are in the Marriage of the Evil and the False: Hence it follows of Consequence, that Marriage and Adultery are as opposite to each other, as Heaven and Hell are.

Man was so created that he may be spiritual and celestial Love, and thus an Image of God, and a Likeness of God: Spiritual Love, which is the Love of the True, is an Image of God; and celestial Love, which is the Love of the Good, is a Likeness of God: All the Angels in the third Heaven are Likenesses of God, and all the Angels in the second Heaven are Images of God. Man cannot become the Love which is the Image or
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the Likeness of God, unless by the Marriage of the True and the Good, for the True and the Good intimately love each other, and burn to be united that they may be one; the Reason is, because the Divine Good and the Divine True proceed united from the Lord; therefore they must be united in an Angel of Heaven, and in a Man of the Church. This Union can by no Means be effected unless by the Marriage of two Minds into one; for, as was before said, Man was created to be the Understanding of the True, therefore the True, and Woman was so created as to be the Affection of the Good, thus the Good: In them therefore is given the Conjunction of the Good and the True; for Love conjugal, which descendeth from that Conjunction, is the very essential Medium whereby Man becometh the Love, which is the Image or the Likeness of God; for the married Pair, who are in Love conjugal from the Lord, love each other mutually and interchangeably from the Heart, thus they love from the inmost Principles; and hence, although they are apparently two, yet they are actually one; they are two as to Bodies, and one as to Life. This may be compared with the Eyes, which are two as to Organs, but one as to Sight; also with the Ears, which are two as to Organs, but one as

to Hearing; so likewise the Hands and the Feet are two as to Members, but one as to Use, the Arms one as to Action, and the Feet one as to the Act of Walking; in like Manner all the other Pairs with Man have Reference to the Good and the True, the Organ or Member, which is on the right, to the Good, and that which is on the left to the True. The Case is similar with the Husband and his Wife, between whom there is Love truly conjugal, they are two as to Bodies, but one as to Life; wherefore also two conjugal Partners in Heaven are not called two Angels, but one. From these Considerations it is manifest, that Man by Marriage becometh a Form of Love, and thence a Form of Heaven, which is an Image and a Likeness of the Lord.

Man is born into the Love of the Evil and of the False, which Love is the Love of Adultery; this Love cannot be converted and changed into spiritual Love, which is the Image of God, and still less into celestial Love, which is the Likeness of God, unless by the Marriage of the Good and the True from the Lord, and not fully, unless by the Marriage of two Minds and of two Bodies. Hence it is manifest from what Ground it is that Marriages are celestial, and Adulteries are infernal; for Marriage is an Image of Heaven, and Love truly conjugal an
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Image of the Lord; and Adultery is an Image of Hell, and the Love of Adultery an Image of the Devil: Love conjugal also appeareth in the Spiritual World in Form as an Angel, and the Love of Adultery in Form as a Devil. Reader, treasure this in thy Mind, and inquire whether it be true, when thou livest a Man-spirit after Death, and thou wilt see.

How prophane and thence to be detested Adulteries are, may appear from the Sanctity of Marriages. All Things which are in the human Body, from the Head to the Sole of the Foot, as well interior as exterior, correspond to the Heavens; hence it is, that Man is a Heaven in it's least Form, and also that Angels and Spirits are in a Form perfectly human, for they are Forms of Heaven: All the Members predicated of Generation, in each Sex, especially the Womb, correspond to the Societies of the third or inmost Heaven; the Reason is, because Love truly conjugal is derived from the Love of the Lord towards the Church, and from the Love of the Good and the True, which Love is the Love of the Angels of the third Heaven; wherefore Love conjugal, which thence descendeth as the Love of that Heaven, is Innocence, which is the very Esse of all the Good in the Heavens; hence the Embryos in the Womb are in a State
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of Peace, and after they are born Infants, in a State of Innocence; the Mother is affected in like Manner towards them.

Inasmuch as such is the Correspondency of the genital Members of each Sex, it is manifest that from Creation those Members are holy, and therefore are solely dedicated to chaste and pure conjugal Love, and not to be prophaned by the unchaste and impure Love of Adultery, whereby a Man converteth the Heaven with himself into Hell; for as the Love of Marriage corresponds to the Love of the supreme Heaven, which is Love for the Lord from the Lord, so the Love of Adultery corresponds to the Love of the lowest Hell.

The Reason why the Love of Marriage is so holy and celestial is, because it commenceth from the Lord himself in the inmost Principles of Man, and descendeth according to Order to the Ultimates of the Body, and thus filleth the whole Man with celestial Love, and induceth in him the Form of the Divine Love, which Form is the Form of Heaven, and is the Image of the Lord, as hath been said above. But the Love of Adultery commenceth from the Ultimates of Man, and from a lascivious and impure Fire there, and thence, contrary to Order, penetrateth towards the Interiors, always into the Things of Man's Proprium,

Proprium, which are Nothing but Evil, and induceth in them the Form of Hell, which is an Image of the Devil. Wherefore the Man who loveth Adultery, and is averſe from Marriage, is in Form a Devil.

Inaſmuch as the Members of Generation in each Sex correſpond to the Societies of the third Heaven, and the Love of a married Pair to the Love of the Good and the True, therefore alſo thoſe Members and that Love correſpond to the Word; the Reaſon is, becauſe the Word is the Divine True united to the Divine Good proceeding from the Lord; hence it is, that the Lord is called the Word; hence alſo it is, that in ſingular the Things of the Word there is the Marriage of the Good and the True, or the celeftial Marriage; That there is this Correſpondency, is an Arcanum not yet known in the World, but manifeſted and confirmed to me from much Experience. From this Circumſtance alſo it is evident how holy and celeftial Marriages are in themſelves, and how prophane and diabolical are Adulteries. Hence alſo it is, that Adulterers make Divine Truths, therefore the Word itſelf, of no Account; nay, if they ſhould ſpeak from the Heart, they would blaſpheme the holy Things which are in the Word: This they do when they become Spirits after Death,

Death, for every Spirit is compelled to speak from the Heart, that his interior Thoughts may be revealed.

Inasmuch as all the Delights which a Man hath in the Natural World, are changed into their Correspondencies in the Spiritual World, so are the Delights of the Love of Marriage, and the Delights of the Love of Adultery. The Love of Marriage is represented in the Spiritual World as a Virgin, whose Symmetry of Form is such as to inspire the Beholder with the Delights of Life; but the Love of Adultery is represented in the Spiritual World by an old Woman, whose Deformity is such as to inspire the Beholder with Coldness and Death, as to every Delight of Life. Hence it is, that in the Heavens the Angels have a Beauty according to the Quality of Love conjugal with them, and that in the Hells the Deformity of Spirits is according to the Quality of the Love of Adultery with them: In a Word, with the Angels of Heaven, according to their conjugal Love, there is in their Faces, in the Gestures of their Body, and in their Speech, Life; but with the Spirits of Hell, there is in their Faces, according to their Love of Adultery, Death.

The Delights of Love conjugal in the Spiritual World are sensitively represented by Fragrances

grances exhaling from Fruits and Flowers of various Kinds; but the Delights of the Love of Adultery are there sensitively represented by the bad Smells exhaling from stercoraceous and putrid Substances of various Kinds; the Delights of the Love of Adultery are also actually changed into such Things, because all the Delights of Adultery are spiritual Filths; hence it is, that from the Brothels in the Hells there exhale filthy Savours which excite Vomiting.

How holy Marriages are in themselves, that is, from Creation, may be seen from this Consideration, that they are the Seminaries of the Human Race, and because the Angelic Heaven is from the Human Race, they are also the Seminaries of Heaven; consequently, that by Marriages not only the Earths but also the Heavens are filled with Inhabitants; and because the End of all Creation is the Human Race, and thence Heaven, wherein the Very Divine may dwell as in it's own, and as it were in itself, and the Procreation of them according to Divine Order is established by Marriages, it is manifest how holy they are in themselves, thus from Creation, and how holy they ought thence to be held. The Earth indeed may equally be filled with Inhabitants by Fornications and Adulteries as by Marriages, but not Heaven; the Reason is, because Hell is
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from Adulteries, and Heaven from Marriages: That Hell is from Adulteries, is because Adultery is from the Marriage of the Evil and the False, from which Hell in it's whole Complex is called Adultery; and that Heaven is from Marriage, is because Marriage is from the Marriage of the Good and the True, from whence also Heaven in it's whole Complex is called Marriage, as was shewn above in it's proper Article.

By Adultery is understood, where the Love thereof, which is called the Love of Adultery, doth reign, whether it be within Matrimonies or without them; and by Marriage is understood, where the Love thereof, which is called Love conjugal, doth reign. That the Earth might equally be filled with Inhabitants by Fornications and Adulteries, as by Marriages, will be further explained in the following Article. When the Procreations of Mankind are effected by Marriages, in which the holy Love of the Good and the True from the Lord doth reign, then the same taketh Place in the Earths as in the Heavens, and the Kingdom of the Lord in the Earths correspondeth to the Kingdom of the Lord in the Heavens; for the Heavens consist of Societies arranged in Order according to all the Varieties of celestial and spiritual Affections, from which Arrangement existeth the Form of Heaven, which

which supereminently exceedeth all the Forms in the Universe. There would be a similar Form in the Earths, if the Procreations there were effected by Marriages, in which Love truly conjugal reigneth; for then, how many Families soever might successively descend from one Father of a Family, so many Images of the Societies of Heaven would exist in a similar Variety; the Families would then be like Trees bearing Fruit of various Species, from which as many Gardens would be produced, each containing it's own Species of Fruits, which Gardens taken together would present a Form of a celestial Paradise; but these Things are comparatively spoken, because Trees signify the Men of the Church, Gardens Intelligence, Fruits the Goods of Life, and Paradise Heaven. It was told me from Heaven, that such a Correspondency of the Families on Earth with the Societies in the Heavens existed with the most ancient People, of whom the first Church on this Earth was constituted, which was also called by the ancient Writers the Golden Age, for this Reason, because Love for the Lord, mutual Love, Innocence, Peace, Wisdom, and Chastity in Marriages then reigned; and it was also told me from Heaven, that they then interiorly shuddered with Horror at Adulteries, as at the abominable Things of Hell.

That Heaven is from Marriages, and that Hell is from Adulteries, was said above; it shall now be explained how this is to be understood: The hereditary Evils, into which a Man is born, are not from Adam on Account of his eating of the Tree of Knowledge, but from his Parents on Account of their Adulteration of the Good and Falsification of the True, thus on Account of the Marriage of the Evil and the False, from which the Love of Adultery existeth. The reigning Love of the Parents is by Traduction derived and transcribed into the Offspring, and becometh their Nature; if the Love of the Parents be the Love of Adultery, it is also the Love of the Evil to the False, and of the False to the Evil; from this Origin Man deriveth all Evil, and from Evil he hath Hell. From these Considerations it is manifest, that Man hath Hell from Adulteries, unless he be reformed from the Lord by Truths, and by a Life according to them; nor can any one be reformed unless he shun Adulteries as infernal, and love Marriages as celestial; thus and no otherwise is the hereditary Evil broken, and becometh milder in the Offspring.

It is however to be noted, that although a Man be indeed born a Hell from his adulterous Parents, yet nevertheless he is not born unto Hell, but unto Heaven; for it is provided by the Lord, that
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that no one is condemned unto Hell on Account of his hereditary Evils, but on Account of the Evils which the Man had actually made his own by Life; as may appear from Infants after Death, who are all adopted by the Lord, educated under his Auspices in Heaven, and saved; from which it is evident, that every Man, although from connate Evils he is a Hell, yet he is not born unto Hell, but unto Heaven. It is also the same with every Man born from Adultery, if he do not himself become an Adulterer; by becoming an Adulterer is understood to live in the Marriage of the Evil and False, by thinking Evils and Falses from the Delight of them, and by doing them from the Love of them: every Man, who doeth these Things, becometh also an Adulterer.

It is also a Principle of the Divine Justice, that no Man should suffer Punishments on Account of the Evils of his Parents, but on Account of his own; wherefore it is provided by the Lord, that his hereditary Evils should not recur after Death, but the Evils which are properly his own, and on Account of those Evils, when they recur, the Man is then punished.

It was said above, that the Difference between the Love of Marriage and the Love of Adultery is as between Heaven and Hell;
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similar is the Difference between the Delights of those Loves, for Delights derive all their Quality from the Loves in which they originate. The Delights of the Love of Adultery derive their Quality from the Delights of doing evil Uses, thus of doing Evil; and the Delights of the Love of Marriage from the Delights of doing good Uses, thus of doing Good; such therefore as is the Delight which the evil have in doing Evil, such is the Delight of their Love of Adultery, because the Love of Adultery descendeth from thence; that it descendeth from this Love, can scarcely be believed by any one, nevertheless thence is it's Origin; hence it is manifest, that the Delight of the Love of Adultery ascendeth from the lowest Hell. But on the contrary, the Delight of the Love of Marriage, inasmuch as it is from the Love of the Conjunction of the Good and the True, and from the Love of doing Good, is a celestial Delight; it descendeth even from the inmost or third Heaven, where Love for the Lord proceeding from the Lord doth reign. Hence it may appear, that the Difference between those two Delights is as between Heaven and Hell.

Yet, what is wonderful, it is believed, that the Delight of Marriage and the Delight of Adultery are similar, when nevertheless such is
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the Difference between them as hath been now said; but the Difference cannot be discerned and perceived by any other, than by him who is in the Delight of Love conjugal; he who is in this Delight, manifestly perceiveth, that in the Delight of Marriage there is not any Thing impure and unchaste, thus not any Thing lascivious; and that in the Delight of Adultery there is Nothing but what is impure, unchaste, and lascivious; he perceiveth, that Unchastity ascendeth from below, and that Chastity descendeth from above; whereas he who is in the Delight of Adultery, cannot perceive those Things, because he perceiveth what is infernal, as his celestial (Good). From these Considerations it follows, that the Love of Marriage in it's ultimate Act is Purity itself and Chastity itself, and that the Love of Adultery in it's Acts is Impurity itself and Unchastity itself.

Inasmuch as the Delights of each Love appear exteriorly similar, although interiorly they are altogether dissimilar, because they are Opposites, it is therefore provided by the Lord, that the Delights of Adultery should not ascend into Heaven, likewise that the Delights of Marriage should not descend into Hell; yet nevertheless that there should be some Correspondency
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of Heaven with Prolification in Adulteries, though none with the Delight itself in them.

It was said, that the conjugal Love, which is natural, descendeth from the Love of the Good and the True, which Love is spiritual; hence this spiritual is in the natural Love of Marriage, as a Cause in it's Effect; from the Marriage therefore of the Good and the True existeth the Love of fructifying, namely, Good by Truth, and Truth from Good, from which Love descendeth the Love of prolificating, in which is every Delight and Pleasure. On the other Hand, the Love of Adultery, which is natural, existeth from the Love of the Evil and the False, which Love is spiritual or in the Spirit; hence this spiritual is in the natural Love of Adultery, as a Cause in it's Effect; from the Marriage therefore of the Evil and the False through Love, exists the Love of fructifying, namely, the Evil by the False, and the False from the Evil, from which Love descendeth the Love of prolificating in Adulteries, in which is their every Delight and Pleasure.

That in the Love of prolificating is every Delight and Pleasure, is because all that is delightful, pleasant, blessed, and happy, in the universal Heaven and in the universal World, from

from Creation is collated into the Effort and thence into the Act of producing Uses, which Joys increase in an ascending Degree according to the Goodness and Excellence of the Uses, to Eternity: Hence it is manifest, from whence there is so great a Pleasure in procreating, which exceedeth every other Pleasure; the Reason of it's exceeding, is on Account of it's Use exceeding all other Uses, which is the Procreation of the Human Race and thence of Heaven. Hence also there is a Pleasure and Delight in Adultery; but because the Prolification thereby correspondeth to the Production of the Evil by the False, and of the False from the Evil, hence that Pleasure and Delight by Degrees decreaseth and becometh vile, until it is at length changed into a Loathing and Nauseating.

Inasmuch as the Delight of the Love of Marriage is a celestial Delight, and the Delight of Adultery an infernal Delight, as was said above, thence it is that the Delight of Adultery is from some impure Fire, which counterfeits the Delight of the Love of Good whilst it continueth, yet in itself it is the Delight of the Love of Evil, which in it's Essence is the Delight of Hatred against the Good and the True; and inasmuch as it's Origin is thence,

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there is not any Love between an Adulterer and Adulterers, but such as is the Love of Hatred, which is of such a Nature, as that they can be in Conjunction in Externals, but not in Internals; for in the Externals there is a fiery [Principle], whilst in the Internals there is Cold, wherefore also after a short Time the fiery [Principle] is extinguished, and the cold succeedeth, attended either with Impotence or with Aversion as from somewhat filthy.

It was given also to see this adulterous Love in it's Essence, which was such, that within it was deadly Hatred, but without it appeared as fiery, enkindled from stercoraceous, putrid, and foetid Substances; and accordingly as that Fire with it's Delight burnt out, so by Degrees expired the Life of mutual Speech and Conversation, and produced Hatred, first under a Species of Contempt, afterwards of Aversion, then of Rejection, and at length of Blasphemy and Fighting; and what was wonderful, although they held each other in Hatred, yet they could come together by Turns, and then feel the Delight of Hatred as the Delight of Love, but this from the Pruriency of the Flesh.

The Delight of Hatred and thence of doing Evil with those who are in Hell, is such, as cannot be described or believed; to do Evil is the Joy

Joy of their Hearts, and this they call their Heaven. Their Delight of doing Evil deriveth all it's Quality from Hatred and Revenge against the Good and the True; wherefore being excited with a deadly and diabolical Hatred, they rage against Heaven, especially against those who are thence and adore the Lord; for they burn vehemently to slay them, and because they cannot slay their Bodies, they will to destroy their Souls. It is therefore the Delight of Hatred, which being made fiery in the Extremes, and injected into the lascivient Flesh, becometh in that Moment the Delight of Adultery; whilst the Soul, in which the Hatred concealeth itself, at that Time retracteth itself within. It is from this Ground that Hell is called Adultery; and from this also it is, that Adulterers are desperately unmerciful, savage, and cruel. This now is the infernal Marriage.

Inasmuch as Adultery is fiery in the Externals and cold in the Internals, and as on this Account the Internal does not produce the External, as is the Case in Marriages, but they mutually act against each other; thence it is that the Man feels Impotency if the Woman wills, and the more if she solicits the Act; for the Internal which is cold then cometh into Effort, and flows into the fiery [Principle] which

is in the Externals, and extinguishes it, and thus casts it off as unfit for Use: Add to this, that the Lust of violating, which also kindles that impure Fire, then perishes.

It was said, that the Love of Adultery is a Fire enkindled from impure Substances, which shortly burns out, and is changed into Cold, and into an Aversion corresponding to Hatred: But it is otherwise with the Love of Marriage; this is a Fire enkindled from the Love of the Good and the True, and from the Delight of Well-doing, thus from Love to the Lord and from Love towards the Neighbour. This Fire, which from it's Origin is celestial, is full of innumerable Delights, that is to say, as many as are the Delights and Blessednesses of Heaven: It has been told me, that so many and such are the Delights and Pleasantnesses in that Love, which are manifested by Turns, that they cannot be numbered or described; they are also multiplied with continued Augmentations to Eternity. The Origin of those Delights is from this Circumstance, that conjugal Partners desire to be united into one as to their Minds, and that into such Union Heaven conspireth from the Marriage of the Good and the True therein from the Lord.—I am desirous to relate some Particulars concerning the Marriages of Angels in Heaven;

ven; they say, that they are in continual Potency; that after the conjugal Acts there is never any Weariness, much less any Sadness, but Alacrity of Life, and Hilarity of Mind; that the conjugal Partners mutually pass the Night so embosomed as if they were created into one; that the Effects are so constantly opened, that they are never deficient whilst they will, because without these Effects, their Love would be as the Vein of a Fountain stopped up; the Effect openeth that Vein, and maketh it's Perennity, and also Conjunction that they may be as one Flesh, for the vital [Principle] of the Man addeth itself to the vital [Principle] of the Wife, and joins them together. They say, that the Delights of the Effects cannot be described by the Expressions of any Language in the Natural World, nor be thought of in any Ideas, unless such as are spiritual, and even these cannot exhaust the Subject.

That Love truly conjugal containeth in itself so many ineffable Delights, as can neither be numbered nor expressed, may appear also from this, that that Love is the fundamental of all Loves celestial and spiritual, inasmuch as by it Man becometh Love, for from it one conjugal Partner loveth the other, as the Good loveth the True, and the True loveth the Good,
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thus representatively as the Lord loveth Heaven and the Church; such Love cannot exist but by Marriage, in which the Man is the True and the Wife the Good. When a Man is become such Love by Marriage, then also he is in Love to the Lord and in Love towards his Neighbour, therefore in the Love of every Good, and in the Love of every Truth; for from Man as Love there cannot proceed any Thing but Loves of every Kind; hence it is, that Love conjugal is the fundamental Love of all the Loves of Heaven. Now because it is the fundamental Love of all the Loves of Heaven, it is also the fundamental of all the Delights and Joys of Heaven, for every Delight and Joy is of Love. From these Considerations it follows, that celestial Joys, in their Order and in their Degrees, derive their respective Origins and Causes from conjugal Love.

From the Felicities of Marriages a Conclusion might be drawn respecting the Infelicities of Adulteries, namely, that the Love of Adultery is the fundamental of all infernal Loves, which in themselves are not Loves, but Hatreds; therefore it is the Love of Adultery from which flow Hatreds of every Kind, as well against God as against the Neighbour, in general against all the Good and the True of
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Heaven and of the Church, whence to it belong all Infelicities ; for, as was before said, from Adulteries a Man becometh a Form of Hell, and from the Love thereof an Image of the Devil.

That from Marriages, in which is Love truly conjugal, all Delights and Felicities increase, even to the Delights and Felicities of the inmost Heaven ; and that all that is unelightful and unhappy in Marriages, in which the Love of Adultery reigns, increase in Direfulness even to the lowest Hell, may be seen in the Work concerning HEAVEN AND HELL, n. 386.

Love truly conjugal is from the Lord alone ; the Reason is, because it descendeth from the Lord's Love towards Heaven and the Church, and thence from the Love of the Good and the True ; for it is the Lord from whom is the Good, and it is Heaven and the Church in whom is the True : Hence it follows, that Love truly conjugal in it's first Essence is Love for the Lord. Hence it is that no one can be in Love truly conjugal, and in it's Pleasantesses, Delights, Blessednesses, and Joys, but he who acknowledgeth the Lord alone, that is, the Trine in him : Who so approacheth the Father as a Person by himself, or the Holy Spirit as a Person

son by himself, and those not in the Lord, such an one cannot have conjugal Love.

The genuine conjugal [Principle] is given especially in the third Heaven, because the Angels there are in Love for the Lord, they acknowledge him alone as God, and do his Commandments; to do his Commandments is to them to love him; the Commandments of the Lord are to them the Truths in which they receive him; there is a Conjunction of the Lord with them and of them with the Lord, for they are in the Lord, because in the Good, and the Lord is in them, because in the Truths which are with them; this is the celestial Marriage, from which descendeth Love truly conjugal.

Inasmuch as Love truly conjugal in it's first Essence is Love for the Lord derived from the Lord, it is also Innocency. Innocency is for a Man to love the Lord as his Father, by doing his Commandments, and willing to be led by him, and not by himself, thus as an Infant. Because Innocency is such a Love, it is the very *Esse* of every Good, and hence a Man hath so much of Heaven in himself, or is so much in Heaven, as he is in conjugal Love, because he is so much in Innocency.

Inasmuch as Love truly conjugal is Innocency, therefore the Sports of conjugal Partners
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are as the Sports of Children with each other, and they are so far such Sports, as they love each other; as appears with all in the first Days after the Nuptials, when their Love emulates the Love truly conjugal. The Innocency of conjugal Love is understood in the Word by the Nakedness at which Adam and his Wife blushed not, by Reason that there is Nothing lascivious, and thence Nothing of Shame between conjugal Partners, any more than between Infants when they are naked one amongst another.

Inasmuch as conjugal Love in it's first Essence is Love for the Lord derived from the Lord, and is thence also Innocency, therefore likewise Love conjugal is Peace, such as is in the Heavens with the Angels; for as Innocency is the very Esse of every Good, so Peace is the very Esse of every Delight from Good, consequently it is the very Esse of every Joy between conjugal Partners. Now inasmuch as all Joy is of Love, and Love conjugal is the fundamental Love of all the Loves of Heaven, therefore Peace itself principally resideth in conjugal Love. That Peace is a Bliss of Heart and of Soul arising from the Conjunction of the Lord with Heaven and the Church, thus also from the Conjunction of the Good

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and the True, whilst there is a Cessation of every Variance and Combat of the Evil and the False with the Good and the True, may be seen in the APOCALYPSIS EXPLICATA, n. 365; and because Love conjugal descendeth from those Conjunctions, therefore also every Delight of that Love descendeth and deriveth it's Essence from celestial Peace. That Peace also shines forth as a celestial Bliss from the Faces of the conjugal Partners who are in that Love, and from that Love mutually aspect each other; nor can such celestial Bliss, which intimately affecteth the Delights of their Loves, and is called Peace, be given with any other than with those, who can intimately, thus as to their very Hearts, be conjoined.

A Man hath so much and such Intelligence and Wisdom, as he hath conjugal Love, because conjugal Love descendeth from the Love of the Good and the True, as an Effect from it's Cause, or as the Natural from it's Spiritual; and it is from the Marriage of the Good and the True, that the Angels of the three Heavens have all their Intelligence and Wisdom; for Intelligence and Wisdom are Nothing else but the Reception of Light and Heat from the Lord as a Sun, that is, the Reception of the Divine True conjoined with the Divine Good, and of the Di-
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vine Good conjoined to the Divine True, thus it is the Marriage of the Good and the True from the Lord. That it is so, hath appeared manifestly from the Angels in the Heavens; they, when separated from their conjugal Partners, are indeed in Intelligence, but not in Wisdom; but when they are with their conjugal Partners, they are also in Wisdom; and what I wondered at, as they turn the Face each to his conjugal Partner, so far they are in a State of Wisdom; for the Conjunction of the True and the Good is effected in the Spiritual World by Aspect, and the Wife there is the Good, and the Man is the True, wherefore as the True turneth itself to the Good, so the True is vivified. By Intelligence and Wisdom is not understood Ingenuity of reasoning concerning Truths and Goods, but the Faculty of seeing and understanding Truths and Goods, which Faculty Man hath from the Lord.

From Love truly conjugal there is Power and Protection against the Hells, because against the Evils and Falses which ascend from the Hells; the Reason is, because by conjugal Love Man hath Conjunction with the Lord, and the Lord alone hath prevailing Power over all the Hells; likewise because by conjugal Love Man hath Heaven and the Church, where-

fore as the Lord continually protecteth Heaven and the Church from the Evils and the Falses which rise up from the Hells, so he protecteth all who are in Love truly conjugal, for with these and no others is Heaven and the Church; for Heaven and the Church is the Marriage of the Good and the True, from which is Love conjugal, as was said above. Hence it is, that Man by conjugal Love hath Peace, which is an inmost Joy of Heart arising from a thorough Security against the Hells, and from Protection against the Infestations of the Evil and of the False thence derived.

They who are in Love truly conjugal, after Death, when they become Angels, return into their Youth and Adolescence; the Males, howsoever worn out with Age, become young Men, and the Wives, howsoever worn out with Age, become young Women; each conjugal Partner returns into the Flower and into the Joys of the Age, in which conjugal Love begins with new Delights to exalt the Life, and to inspire Sportiveness for the Sake of Prolification: Into this State cometh the Man first exteriorly, and afterwards more and more interiorly to Eternity, who had shunned Adulteries as Sins, and was inaugurated by the Lord into conjugal Love, whilst he lived
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in the World. Inasmuch as they ever grow interiorly young, it follows, that Love truly conjugal continually increaseth, and entereth into it's Delights and Satisfactions, which were provided for it from the Creation of the World, which are the Delights and Satisfactions of the inmost Heaven arising from the Lord's Love towards Heaven and the Church, and thence from the Love of the Good and the True between each other, from which Love is every Joy in the Heavens.

The Reason why Man thus groweth young in Heaven, is because he then entereth into the Marriage of the Good and the True, and there is in the Good an Effort of continually loving the True, and there is in the True an Effort of continually loving the Good, and then the Wife is the Good in Form, and the Man is the True in Form; from that Effort Man puts off all the Severity, Sadness, and Dryness appertaining to Age, and puts on the Liveliness, Gladness, and Freshness of Youth, from which the Effort liveth and becometh Joy. It hath been told me from Heaven, that they have then a Life of Love, which cannot otherwise be described, than that it is a Life of Joy itself.

That the Man, who liveth in Love truly conjugal in the World, cometh after Death
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into the celestial Marriage, which is of the Good and True, arising from the Marriage of the Lord with the Church, appears manifest from this Circumstance, that from the Marriages in the Heavens, although married Partners are there confociated in like Manner as in the Earths, there are not born Children, but instead of Children Goods and Truths, and thence Wisdom, as hath been said above; hence it is, that by Births, Nativities, and Generations in the Word, in it's spiritual Sense, are understood spiritual Births, Nativities, and Generations; that by Sons and Daughters are understood the Truths and Goods of the Church; and other Things, but of a similar Nature, by Daughters in Law, Mothers in Law, and Fathers in Law. From these Considerations it may also clearly be seen, that Marriages in the Earths correspond to Marriages in the Heavens, and that Man after Death cometh into Correspondency, namely, from natural corporeal Marriage, into spiritual celestial Marriage, which is Heaven itself, and the Joy of Heaven.

From conjugal Love is all the Beautiful-
ness of the Angels, thus each Angel is beautiful
according to that Love; for all the Angels are
Forms of their own Affections, for this Reason,
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because in Heaven it is not permitted to feign, with the Face, Things which are not of the Affection, wherefore the Face of the Angels is a Type of their Mind; whilst therefore they have conjugal Love, they have Love for the Lord, they have mutual Love, they have the Love of the Good and the Love of the True, they have the Love of Wisdom: These Loves with them form their Faces, and present themselves as Fires of Life in their Eyes, to which moreover Innocence and Peace are added, which complete their Beautifulnes. Such Forms are the angelic Forms of the inmost Heaven, and are Forms truly human.

From what has been hitherto related, it may be concluded what Good results from Chastity in Marriages, consequently what are the good Works of Chastity, which are done by the Man who shunneth Adulteries as Sins against God; good Works of Chastity are those which concern either the conjugal Partners themselves, or their Offspring and Posterity, or the celestial Societies: Good Works of Chastity, which concern the conjugal Partners themselves, are Loves spiritual and celestial, are Intelligence and Wisdom, are Innocence and Peace, are Power and Protection against the Hells, and against the Evils and Falses thence derived, and are manifold

fold Joys and Felicities to Eternity, all which are to them who live in chaste Marriages, according to what hath been said before. Good Works of Chastity, which concern the Offspring and Posterity, are, that so many and so great Evils are not connate by Birth in Families, for the reigning Love of the Parents is by Tradition derived into the Offspring, and sometimes into late Posterity, and becometh their hereditary Nature ; this is broken and is made mild with the Parents who shun Adulteries as infernal, and love Marriages as celestial. Good Works of Chastity, which concern the celestial Societies, are, that chaste Marriages are the Delights of Heaven, that they are it's Seminaries, and that they are it's Firmaments ; they afford Delights to Heaven by Communications ; they are Seminaries to Heaven by Prolifications ; and they are Firmaments to Heaven by Power against the Hells, for the diabolic Spirits, at the Presence of conjugal Love, become furious, mad, and impotent of Mind, and cast themselves into the Deep.

From the Goods enumerated and described, which are consequent upon chaste Marriages, it may be concluded what are the Evils which are consequent upon Adulteries, for these Evils are the Opposites to those Goods. For Example,

ple, in Place of the Loves spiritual and celestial, which they have who live in chaste Marriages, are Loves infernal and diabolic to those who live in Adulteries; in Place of the Intelligence and Wisdom, which they have who live in chaste Marriages, are Insanities and Follies to those who live in Adulteries; in Place of the Innocence and Peace, which they have who live in chaste Marriages, are Guile and Disquietude to those who live in Adulteries; in Place of the Power and Protection against the Hells, which they have who live chastely in Marriages, are the Asmodæan Dæmons themselves and Hells to those who live in Adulteries; in Place of the Beautifulnes, which they have who live chastely in Marriages, is Deformity to those who live in Adulteries, monstrous according to the Quality of their Adulteries. The ultimate Lot of Adulterers is, that from the extreme Impotence, to which they at length reduce themselves, they become void of all the Fire and Light of Life, and dwell solitary in Desarts as Things inert, and weary of their own Life.

Love truly conjugal cannot be given but between two; as neither can the Lord's Love towards Heaven, which is one from him and in him; or towards the Church, which in like Manner as Heaven is one from him and in him.

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All who are in the Heavens, and in the Church, must be one from mutual Love originating in Love for the Lord. An Angel in Heaven, and a Man in the Church, who does not thus make one with the rest, is not an Angel of Heaven, nor a Man of the Church. Besides, in the universal Heaven and in the universal World there are two Principles, to which all Things refer themselves; these two are called the Good and the True; from these conjoined into one, all Things which are in Heaven, and in the World, have existed and subsist. When they are one, then the Good is in the True, and the True is in the Good; and the True is of the Good, and the Good is of the True; thus the one acknowledgeth the other as it's own mutual and reciprocal [Correlative], and as the acting [Principle] doth it's reacting, and *vice versa*.

From this universal Marriage is Love conjugal between a Husband and a Wife. The Husband was so created that he may be the Understanding of the True, and the Wife was so created that she may be the Will of the Good; consequently, that the Husband may be the True, and the Wife the Good, thus that both may be the True and the Good in Form, which Form is Man, and the Image of God; and because it is ordained from Creation, that the True should be of
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the Good, and the Good of the True, thus mutually and interchangeably, therefore there cannot be one True united to two diverse Goods, and *vice versa*; nor can there be one Understanding united to two diverse Wills, and *vice versa*; nor can there be one Man, who is spiritual, united to two diverse Churches; nor likewise one Man intimately united to two Women. Intimate Union is as of the Soul and Heart, the Soul of the Wife is the Man, and the Heart of the Man is the Wife; the Man communicates and conjoins his Soul to the Wife by actual Love; the Soul is contained in his Semen, and the Wife receiveth it in [her] Heart. Hence the two become one, and then all and singular the Things in the Body of the one, look each to it's mutual in the Body of the other; this is genuine Marriage, which can only be between two, for it is from Creation that all Things of the Man, as well of his Mind as of his Body, have each it's mutual in the Mind and in the Body of the Wife, and thence that the most singular Things mutually look to each other and will to be united; from this Aspect and Effort existeth Love conjugal.

All Things which are in the Body, which are called Members, Viscera, and Organs, are no other than natural corporeal Forms correspondent to the spiritual Forms of the Mind; hence all and

singular the Things of the Body so correspond to all and singular the Things of the Mind, that whatsoever the Mind wills and thinks, the Body in Compliance instantly acts. When therefore two Minds act as one, then also their two Bodies are potentially so united, that they are no more two but one Flesh. To will to become one Flesh is Love conjugal, and that Love is such as is the Quality of that Will.

It is permitted to confirm the above by a wonderful Circumstance, which hath Place in the Heavens. There are married Partners there, who are in such conjugal Love, that both can be one Flesh, and also are one when they will, and then they appear as one Man. I have seen and discoursed with them; and they said, that they are one Life, and that they are as the Life of the Good in the True, and as the Life of the True in the Good; and that they are as the Pairs (of Organs) in Man, namely, as the two Hemispheres of the Brain surrounded with one Meninge, the two Ventricles of the Heart within a common Covering; and in like Manner as the two Lobes of the Lungs, which, although they are two, yet are one as to Life and as to the Exercises of Life which are Uses. They said, that their Life, thus conjoined, is full of Heaven, and that it is the very Life of Heaven with it's infinite Beatitudes, by Reason that

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Heaven also is Heaven from the Marriage of the Lord therewith; for all the Angels of Heaven are in the Lord, and the Lord in them. They moreover said, that it is impossible for them to think from any Intention concerning a Wife or Woman supernumerary, because this would be to convert Heaven into Hell; wherefore an Angel, whilst he only thinketh such a Thing, falleth from Heaven. They added, that natural Spirits do not believe this their Conjunction to be possible, by Reason that they who are merely natural have no Marriage from a spiritual Origin, which is of the Good and the True, but a Marriage from a natural Origin; hence they have no Union of Minds, but only an Union of Bodies from a Mind lascivient in the Flesh, which Lasciviousness is from the universal Law in-given and so implanted from Creation in every Thing alive and not alive, which Law is, that every Thing in which there is Power (*vis*) willeth to produce it's like, and to multiply it's Species to Infinity and to Eternity.

Forasmuch as the Posterity of Jacob, who are called the Sons of Israel, were merely natural Men, and hence their Marriages were not spiritual but carnal, therefore, on Account of the Hardness of their Hearts, it was allowed them to take several Wives.

That Adultery is Hell, and thence Abomination,

tion, any one may see from the Idea of a Commixtion of diverse Semens in the Womb of one Woman. It is the Semen of Man in which lieth hid the inmost [Principle] of his Life, and thence the Inchoament or Beginning of a new Life, and from this Circumstance the Semen is holy; to make this common with the inmost Principles and Inchoaments of others, as is done in Adulteries, is prophane: Hence it is, that Adultery is Hell, and that Hell in common is called Adultery. Because from such Commixtion Nothing but Putridity, also from a spiritual Origin, can exist, it follows, that Adultery is Abomination. From thence, in the Brothels which are in Hell, there appear foetid Things of every Kind; and when Light out of Heaven is immitted into those Brothels, there are seen Adulteresses with Adulterers as Swine lying in their own Filths; and what is wonderful, in like Manner as Swine, they are in their Delights, whilst in the Midst of their Filths. But these Brothels are kept shut, because when they are opened, a Stench is exhaled from them exciting Vomiting.

It is otherwise in chaste Marriages; in these the Life of the Man by the Semen addeth itself to the Life of the Wife; hence is the intimate Conjunction, from which they are not two, but become one Flesh; and according to the Conjunction

tion by the Semen increaseth their Love conjugal, and with that Love every Good of Heaven.

But be it known, that there are Adulteries more or less infernal and abominable. The Adulteries arising from the more grievous Evils and from the Falses thence, are also more grievous; and those arising from the more mild Evils and from the Falses thence, are more mild; for Adulteries correspond to the Adulterations of the Good, and thence to the Falsifications of the True. Adulterations of the Good are in themselves Evils, and the Falsifications of the True are in themselves Falses. The Hells are disposed or arranged into Genera and into Species according to their Correspondencies with those Adulterations and Falsifications: Hells cadaverous are the Portion of those whose Delights were Violations of Wives; excrementitious, of those whose Delights were Deflorations of Virgins; luridly viscous, of those whose Delights were Varieties and Changes of Harlots; and fordid or filthy, of the rest: Hells sodomitical are the Portion of those, who were in Evils originating in the Love of ruling over others from the sole Delight of Rule, and in no Delight of Use. From those who had separated Faith from good Works both in Doctrine and in Life, there expire or exhale Adulteries as of a Son with a Mother or with a Mother's Sister; from those who have studied the Word solely for the
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Sake of Glory, and not for the Sake of spiritual Uses, there expire Adulteries as of a Father with a Daughter in Law; from those who believe Sins to be remitted by the Holy Supper, and not by Repentance of Life, there expire Adulteries as of a Brother with a Sister; from those who altogether deny what is Divine, there expire Abominations with Beasts, and so on. That they have such Hells, is from the Correspondency thereof with the Adulterations and Conspurations or Defilements of the Good and of the True.

In fine, from every Conjunction of the Evil and the False in the Spiritual World there floweth a Sphere of Adultery; but only from those who are in Falses as to Doctrine and in Evils as to Life, and not from those who are in Falses as to Doctrine, and in Goods as to Life; for with the latter there is not a Conjunction of the Evil and the False, but only with the former. That Sphere indeed flows especially from the Priests who have taught falsely and lived in Evil, for these have both adulterated and falsified the Word. From such, although they were not Adulterers in the World, Adultery is nevertheless excited; but it is an Adultery which is called sacerdotal Adultery, which is distinguished from other Adulteries. Hence it is manifest, that the Origin of Adulteries is the Love and thence the Conjunction of the Evil and the False.

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The Reason why Adulteries are less abhorred among Christians, than among the Gentiles, yea, than among some of the barbarous Nations, is, because in the Christian Orb at this Day, there is not the Marriage of the Good and the True, but the Marriage of the Evil and the False; for the Religion and Doctrine of "Faith separated from good Works" is a Religion and Doctrine of what is true separate from what is good; and what is true separated from what is good is not the True, but interiorly looked into is the False, and what is good separated from what is true is not the Good, but interiorly looked into is the Evil: Hence there is in the Christian Religion at this Day a Doctrine of the False and of the Evil, from which Origin flows in the Lust and Favour of Adultery from Hell: Hence it is, that Adulteries are believed to be lawful, and are exercised without Shame in the Christian Orb; for, as hath been said above, the Conjunction of the Evil and the False is spiritual Adultery, from which according to Correspondency exists natural Adultery. From this Circumstance it is, that Adulteries and Whoredoms in the Word signify Adulterations of the Good and Falsifications of the True; hence it is, that Babylon is called the Whore in the Apocalypse; likewise that Jerusalem is so called in the Word of the Old Testament; and that the Jewish

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Nation was called by the Lord an adulterous Nation, and said to be from their Father the Devil. See the APOCALYPSIS EXPLICATA, n. 141.

He who abstaineth from Adulteries from any other Motive, than because they are Sins, and against God, is still an Adulterer; as, for Instance, if any one abstain from them from Fear of the civil Law and it's Punishments; from Fear of the Loss of Fame, and thence of Honour; from Fear of Diseases arising from them; from Fear of Upbraiding at Home with his Wife, and thence of Intranquillity of Life; from Fear of Chastisements from the Servants of the injured Husband; from Poverty or from Avarice; from any Infirmary arising either from Abuse, or from Age, or from Impotency, or from Disease; nay, if he abstain from them on Account of any natural or moral Law, and doth not at the same Time abstain from them from the Divine Law, he is nevertheless interiorly unchaste and an Adulterer; for he notwithstanding believeth that they are not Sins, and thence he declareth them lawful in his own Spirit, and thus in Spirit committeth them, although not in Body; wherefore after Death, when he becometh a Spirit, he speaketh openly for them, and committeth them without Shame. It hath been given me in the Spiritual World to see Virgins, who accounted Whoredoms as wicked, because

cause against the Divine Law; and also Virgins who did not account them wicked, but nevertheless abstained from them by Reason of the Ill-fame which would keep back their Suitors: These latter Virgins I saw encompassed with a dusky Cloud in their Descent to the Abodes below; but the former I saw encompassed with a bright Light in their Ascent to the Abodes above.

Thus far concerning Adulteries. It shall now also be said what Adultery is. Adulteries are all the Whoredoms which destroy conjugal Love: The Whoredom of a Husband with the Wife of another, or with any Woman, whether she be a Widow, or a Virgin, or a Harlot, is Adultery, whilst this is done from Fastidiousness, or from Aversion to Marriage; so is likewise the Whoredom of a Wife with a married Man, or with a single Man, when this is done from a similar Cause. Also the Whoredoms of any Man not married, with the Wife of another, and of any Woman not married, with the Husband of another, are Adulteries which destroy conjugal Love, in averting their Minds from Marriage to Adultery. The Delights of Varieties, although with Harlots, are also the Delights of Adultery; for the Delight of Variety destroys the Delight of Marriage. The Delight of deflowering Virgins contrary to the End of Marriage, is also a Delight of Adultery;

for they who are in that Delight, afterwards desire Marriage only for the Sake of Defloration, which being accomplished they loathe Marriage. In a Word, all Whoredom, which destroys the conjugal Principle, and extinguishes it's Love, is Adultery, or of Adultery: What however doth not destroy the conjugal Principle, nor extinguish it's Love, is Fornication bubbling up from a certain Instinct of Nature towards Marriage, which State from various Causes cannot yet be entered into.

THE SEVENTH PRECEPT.

Thou shalt not steal.

BY Thefts are not only understood manifested Thefts, but also Thefts not manifested, as Usuries and unlawful Gains, which are made by Frauds and Craft under various Pretences so as to appear lawful, or clandestinely so as not to appear at all. Such Gains are common with the Administrators of the Goods of others, as well superior as inferior, with Merchants, as also with Judges who sell their Judgments, and thus make Justice mercenary. These and many others are Thefts which are to be abstained from, and to be shunned, and lastly to be held in Aver-sion as Sins against God, because against the Di-vine

vine Laws which are in the Word, and against this Law, which is one amongst the fundamental Laws of all the Religions in the universal Orb of Earths; for these ten Precepts are universal, given for this End, that whilst a Man liveth from them, he may live from Religion; for by a Life from Religion a Man is conjoined with Heaven, whereas by a Life according to them from Obedience only to civil and moral Laws, he is conjoined with the World and not with Heaven; and to be conjoined with the World and not with Heaven, is to be conjoined with Hell.

Man is so created, that he may be an Image of Heaven, and an Image of the World; for he is a Microcosm; he is born from his Parents an Image of the World, and he is born again that he may be an Image of Heaven; to be born again is to be regenerated, and he is regenerated from the Lord by Truths from the Word, and by a Life according to them.

Man is an Image of the World as to his natural Mind, and he is an Image of Heaven as to his spiritual Mind; the natural Mind, which is the World, is below; and the spiritual Mind, which is Heaven, is above. The natural Mind is full of all Kinds of Evils, as of Thefts, Adulteries, Murders, False-witnesses, Concupiscences, nay of Blasphemies and Prophanations of God.

God. These Evils and many others reside in that Mind, for the Loves of them are therein, and thence the Delights of thinking, willing, and doing them. These Things are innate to that Mind from the Parents; for a Man is born and groweth up into the Things which are in that Mind; he is only restrained by the Bonds of civil Right, and by the Bonds of moral Life, from doing them, and thus from manifesting the Tendency of his depraved Will.

Who cannot see, that the Lord cannot flow-in out of Heaven with Man, and teach him and lead him, before those Evils are removed? for they withstand, repel, pervert, and suffocate the Truths and Goods of Heaven, which urgently press, powerfully apply, and endeavour to flow-in from above; for Evils are infernal, and Goods are celestial, and all that is infernal burneth with Hatred against all that is celestial. Hence now it is evident, that before the Lord can flow-in out of Heaven with Heaven, and form Man to the Image of Heaven, it is necessary that the Evils be removed, which reside heaped together in his natural Mind.

Now inasmuch as it is the primary [Thing], that Evils be removed, before Man can be led and taught by the Lord, the Reason is manifest why in eight Precepts of the Decalogue the

the evil Works are recounted which are not to be done, but not the good Works which are to be done. Good doth not exist together with Evil, nor doth it exist before Evils are removed. Before this is done, the Way is not opened from Heaven into Man; for Man is as a black Sea, the Waters whereof are to be removed on either Side, before the Lord can cause the Sons of Israel to pass through in a Cloud and in Fire: The black Sea also signifies Hell; Pharaoh with the Egyptians, the natural Man; and the Sons of Israel, the spiritual Man.

It was said above, that a Communication with Heaven is not opened, before Evils and the Falses thence derived are removed, with which the natural Mind is stopped up; for these are as black Clouds between the Sun and the Eye, or as a Wall between the Light of Heaven, and between the Lumen from a Candle in a Closet. For a Man is as it were shut up in a Closet, where he seeth from a Candle, so long as he is in the Lumen of the natural Man only; but as soon as the natural Man is purified from Evils, and thence from Falses, then he is as if he saw through Windows in a Wall the Things which are of Heaven from it's Light; for as soon as Evils are removed, then the superior Mind is opened which is called the spiritual Mind,

Mind, and which beheld in itself is a Type or Image of Heaven. Through this Mind the Lord floweth-in, and causeth the Man to see from the Light of Heaven; and through this Mind also he reformeth and lastly regenerateth the natural Man, and implanteth therein Truths in the Place of Falses, and Goods in the Place of Evils: This the Lord doeth by spiritual Love, which is the Love of the True and of the Good. The Man in this Case is placed in the Midst between two Loves; between the Love of Evil, and the Love of Good; when the Love of Evil recedeth, the Love of Good succeedeth in it's Place. The Love of Evil recedeth solely by a Life according to the Precepts of the Decalogue, that is, in Proportion as a Man desisteth from the Evils therein recounted because they are Sins, and finally shunneth them as being infernal. In a Word, so long as a Man doth not desist from Evils because they are Sins, the spiritual Mind is shut; but as soon as he desisteth from them because they are Sins, the spiritual Mind is opened, and with that Mind is also opened Heaven; which being opened, the Man cometh into another Light as to all Things which are of the Church, of Heaven, and of Life eternal, although he can scarcely in Thought perceive the

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Difference between this Light and the former, so long as he liveth in the World. The Reason of this is, because Man in the World thinketh naturally even concerning spiritual Things, and spiritual Things are included in natural Ideas, until he passeth out of the Natural World into the Spiritual, where the spiritual Things are then opened, perceived, and manifested.

In Proportion as a Man desisteth from Evils, and shunneth and is averse from them as Sins, in the same Proportion Good floweth-in from the Lord; the Good which floweth-in is the Affection of knowing and understanding Truths, and the Affection of willing and doing Goods. But Man cannot from himself desist from Evils by shunning and being averse from them, for he himself is in Evils from his Birth, and thence from Nature, and Evils cannot from themselves shun Evils, for this would be as if a Man should shun his own Nature, which cannot be; wherefore it must be the Lord, who is the Divine Good and the Divine True, who shall cause Man to shun Evils. Nevertheless a Man ought to shun Evils as from himself, for what a Man doeth as from himself, becometh his, and is appropriated to him as his own; but what a Man doeth not as from himself, never becometh his, nor is appropriated to him. What cometh to a Man from the Lord, must

be received by the Man, and it cannot be received unless he be conscious of it, as if it was from himself; this reciprocal [Principle] is necessary in Order to Reformation. Hence it is, that the Ten Precepts were given, and that in them it is commanded, that a Man shall not worship other Gods, shall not prophane the Name of God, shall not steal, shall not commit Adultery, shall not kill, shall not covet the House, the Wife, the Servants of others, thus that a Man shall desist from doing them in Thought, when the Love of Evil allureth and inciteth, and that they are not to be done because they are Sins against God, and in themselves infernal. So far therefore as a Man shunneth them, so far the Love of the True and of the Good entereth from the Lord, and this Love causeth the Man to shun, and at length to be averse from those Evils as Sins; and inasmuch as the Love of the True and of the Good shunneth those Evils, it follows, that the Man doth not shun them from himself, but from the Lord; for the Love of the True and of the Good is from the Lord. If Man shunneth them only from the Fear of Hell, the Evils indeed are removed, but yet Goods do not succeed in their Place, for when the Fear recedeth, the Evils return.

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It is given to Man alone to think as from himself concerning Good and Evil; thus, that Good is to be loved and to be done, because it is Divine and remaineth to Eternity, and that Evil is to be hated and not to be done, because it is diabolical and remaineth to Eternity. To think thus is not given to any Beast; a Beast indeed can do Good from shunning Evil, but not from itself, but either from Instinct, or from Use, or from Fear, but never from the Thought that such a Thing is good, or that such a Thing is evil, thus never from itself. Wherefore they who maintain, that a Man should not shun Evils as from himself, nor do Good as from himself, but from imperceptible Influx, or from the Imputation of the Lord's Merit, such Persons maintain that Man should live as a Beast without Thought, Perception, and Affection of the True and of the Good.

That the above is the Truth, hath been manifested to me from manifold Experience in the Spiritual World. Every Man after Death is there prepared either for Heaven or for Hell; to the Man who is prepared for Heaven Evils are removed; and to him who is prepared for Hell Goods are removed; and all the Removals are made as from the Persons themselves. In like Manner they who do Evils, are compelled by

Punishments to reject them as from themselves; if they do not reject them as from themselves, the Punishments are of no Avail. Hence it was manifested, that they who hang down their Hands, waiting for Influx or the Imputation of the Lord's Merit, remain in the State of their own Evil, and hang down their Hands to Eternity.

To shun Evils as Sins, is to shun the infernal Societies which are in them; and a Man cannot shun such Societies, unless he be averse from them, and thence turn himself from them; and Man cannot from Aversion turn himself from them, unless he love Good, and from that Love do not will Evil. For whether a Man will Good or will Evil, in Proportion as he willeth the one, he doth not will the other; and to will Good is given by making the Precepts of the Decalogue a Part of his Religion, and by living according to them.

Inasmuch as Man must desist from Evils as Sins as from himself, therefore the Ten Precepts were inscribed by the Lord on two Tables, and those Tables were called the Covenant; for this Covenant is entered into, in the same Manner as Covenants are usually entered into between two Parties, namely, that the one propose and the other accept, and that he who accepteth

cepteth consent; if he doth not consent, the Covenant is not established; to consent in the present Case, is for a Man to think, will, and do as from himself. When a Man thinketh to shun Evil and to do Good as from himself, it is not the Man who doeth this, but the Lord; the Reason why the Lord doeth this, is for the Sake of Reciprocation and Conjunction thence; for the Divine Love of the Lord is such, that he willeth his own [Things] to be Man's, and inasmuch as they cannot be Man's, for they are Divine, therefore he maketh them to be as it were Man's; from hence there is effected a reciprocal Conjunction, namely, that the Man is in the Lord, and the Lord in the Man, according to the Words of the Lord himself in John, Chap. xiv. 20. This could not be given, unless there was Something as it were of Man in the Conjunction. What a Man doeth as from himself, that he doeth as from his Will, from his Affection, from his Free Principle, therefore from his Life; unless these were present on the Part of Man as his, there would be no Receptivity, because Nothing of Re-action, thence neither Covenant nor Conjunction; nay, there would never be any Imputation that he had done either Evil or Good, or that he had believed the True or the False, thus that any one hath Hell on
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Account of evil Works from Defect, or that any one hath Heaven on Account of good Works from Grace.

He who abstaineth from Thefts understood in an extensive Sense, nay, who even shunneth them from any other Motive than from Religion, and on Account of Life eternal, is not purified from them, for any other Motive doth not open Heaven; for the Lord through Heaven removeth the Evils with Man, as through Heaven he removeth the Hells. For Example, superior and inferior Administrators of Goods, Traders, Judges, Officers of all Kinds, and Labourers, who abstain from Thefts, that is, from unlawful Gains and Usuries, and also shun them, on Account of the Acquisition of Fame, and thence of Honour and Gain, or on Account of civil and moral Laws, in a Word, from any natural Love or any natural Fear, thus from external Bonds alone, and not from Religion, the Interiors of such are still full of Thefts and Rapines, which also break out when the external Bonds are taken away from them, as is the Case with every one after Death: The apparent Sincerity and Rectitude of such Persons is Nothing more than a Mask, Disguise, and Craft.

Now so far as the Genera and Species of Thefts have been removed, and are still further removed,

removed, so far the Genera and Species of Goods, to which they oppositely correspond, enter in and occupy their Place, and these in common refer themselves to what is sincere, right, and just; for whilst a Man shunneth and is averse from illicit Gains acquired by Acts of Fraud and Craft, so far as he doth so, he willeth what is sincere, right, and just, and at length beginneth to love what is sincere because it is sincere, what is right because it is right, and what is just because it is just. The Reason why he beginneth to love those Things is, because they are from the Lord, and the Love of the Lord is in them; for to love the Lord is not to love his Person, but to love those Things which proceed from the Lord, for these are the Lord with Man; thus also it is to love what is itself sincere, what is itself right, what is itself just; and because those Things are the Lord, therefore so far as a Man loveth them, and thence acteth from them, so far he acteth from the Lord; and so far the Lord removeth the Things which are insincere and unjust, even as to the very Intentions and Wills, wherein are their Roots, and this always with less Repugnance and Combat, thus with easier Labour in a succeeding than in a preceding State. Thus a Man thinketh from Conscience, and acteth from Integrity, not indeed

deed the Man from himself, but as from himself; for he then acknowledgeth from Faith, likewise from Perception, that he appeareth indeed as if he thought those Things and did them from himself, when nevertheless they are not from himself, but from the Lord.

When a Man beginneth to shun Evils and to be averse from them because they are Sins, then all Things which he doeth are good, and also may be called good Works, with a Difference according to the Excellence of their Uses; for the Things which a Man doeth before he shunneth and is averse from Evils as Sins, are Works from the Man himself, which, because the Proprium of Man is in them, which is Nothing but Evil, and they are also done for the Sake of the World, are therefore evil Works; but those Things which a Man doeth after he shunneth and is averse from Evils as Sins, are Works from the Lord, which, because the Lord is in them, and with the Lord Heaven, are therefore good Works.

The Difference between the Works from Man, and the Works from the Lord with Man, does not appear unto the Sight of Men, but manifestly unto the Sight of Angels. The Works which are done from Man, are as Sepulchres whitened without, which within are full of the Bones of the Dead.

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They are as Plates and Cups cleansed without, in which are unclean Things of every Kind.

They are as Fruits which are putrid within, yet shining in the outward Skin; or as Nuts or Almonds corroded within by Worms, whilst the Shell is untouched; or as a stinking Harlot with a fair Face. Such are the good Works from Man himself; for however good they appear on the Outside, they nevertheless abound within in Impurities of every Kind, forasmuch as their Interiors are infernal, and their Exteriors appear as celestial.

But after that a Man shunneth and is averse from Evils as Sins, then his Works are not only exteriorly but interiorly good, and they are more good, the more they are interiorly so, for the more interiorly they are good, the more near they are to the Lord; for they are then as Fruits which have a fine flavoured Pulp, and in the Midst of which are Cores of Abundance of Seeds, from which new Trees even unto Gardens may be produced. All and singular the Things of his natural Mind are as Eggs, from which Swarms of flying Creatures may be produced, and successively fill a great Part of Heaven. In a Word, when a Man shunneth and is averse from Evils as Sins, then the Works which he doeth are alive; but those

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which he did before were dead; for what is from the Lord is alive, and what is from Man is dead.

It was said, that so far as a Man shunneth and is averse from Evils as Sins, so far he doeth Goods; and that the Goods which he then doeth are understood by the good Works mentioned in the Word, by Reason that they are done in the Lord; likewise that these Works are so far good as a Man is averse from the Evils opposite to them, inasmuch as they are so far from the Lord, and not from the Man. There are however Works more or less good, according to the Excellence of their Uses; for Works must be Uses; the best are those which are done on Account of Use to the Church; to these succeed in Goodness those which are of Use to our Country, and so on. The Uses determine the Goodness of the Works.

The Goodness of Works increaseth with Man, according to the Plenitude of the Truths, from the Affection of which he doeth them; for a Man who is averse from Evils as Sins, willeth to know Truths, inasmuch as Truths teach Uses, and the Quality of their Good: Hence it is, that Good loveth Truth, and Truth loves Good, and that they desire to be conjoined. In Proportion, therefore, as such a Man learneth Truths from the Affection of
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them, in the same Proportion he doeth Goods more wisely and more fully; more wisely, because he knoweth how to distinguish Uses, and to do them with Judgment, and with Justice; and more fully, because all his Truths are present in operating Uses, and form a spiritual Sphere, which the Affection of them produceth.

In Confirmation of what has been said, take for Example the Case of Judges; all they who make Justice venal, by loving the Office of judging for the Sake of Gain from their Judgments, and not for the Sake of Use to their Country, are Thieves, and their Judgments are Thefts; it is the same if they judge according to Friendships and Favours, for Friendships and Favours are also Lucre and Gains. Whilst these Things are their End, and Judgments their Means, all the Things which they then do are evil, and are what are understood in the Word by evil Works, also by the not doing Judgment and Justice, by perverting the Right of the Poor, of the Needy, of the Fatherless, of the Widows, and of the Innocent; nay, if they even do Justice, but regard Lucre for their End, they do indeed a good Work, but it is not good for themselves, forasmuch as Justice, which is Divine, is to them the Means, and such Lucre is the End, and what is put for the End, is the

All, whereas what is for the Means is Nothing unless so far as it serveth to the End; wherefore such Judges after Death equally love what is unjust and what is just, and as Thieves are condemned to Hell: This I speak from Experience. These are the Judges who do not abstain from Evils as Sins, but only because they fear the Punishments of the civil Law, and the Loss of Fame, of Honour, of Function, and thus of Gain.

But it is otherwise with the Judges who abstain from Evils as Sins, and shun them because they are against the Divine Laws, and thus against God. These have Justice for their End, and they venerate, practise, and love it as Divine; these see as it were God in Justice, because every Thing just, as every Thing good and true, is from God: They always conjoin what is just with what is equal, and what is equal with what is just, knowing that what is just must be of what is equal in Order to it's being just, and that what is equal must be of what is just in Order to it's being equal; in like Manner as the True is of the Good, and the Good is of the True. Inasmuch as they have Justice for their End, hence with them to give Judgments is to do good Works; but these Works, which are Judgments, are more and less good for them, in Proportion as there is more or less of Respect to Friendship,

to Favour, and to Lucre in their Judgments; likewise as there is more or less in them of the Love of what is just for the public Good, which is that Justice may reign among their Fellow-citizens, and that they may have Security who live according to the Laws. To these Judges is awarded Life eternal, in a Degree according to their Works, for they are judged in like Manner as they themselves have judged.

Again, for Example, take the Case of Administrators of the Goods of others, superior and inferior; these, if they deprive their Kings, their Country, or their Lords, of their Goods either clandestinely by Arts, or under a fair Pretence by Frauds, are Persons of no Religion, and consequently of no Conscience; for they hold in Contempt the Divine Law concerning Theft, and make no Account of it. Such Persons, although they frequent Temples, are devout in hearing Preachings, attend the Sacrament of the Supper, pray Morning and Evening, and speak piously from the Word, yet notwithstanding Nothing floweth-in out of Heaven, so as to be in their Worship, their Piety, and their Speech, because their Interiors are full of Thefts, Rapines, Robberies, and Injustice; and so long as these are in their Interiors, the Way into them out of Heaven is shut;

shut: Hence the Works which they do are all evil.

But the Case is otherwise with those Administrators of Goods, who avoid unlawful Gains and fraudulent Practices, because they are against the Divine Law concerning Theft. Such have Religion, therefore also Conscience, and the Works which they do are all good, for they do them from Sincerity for the Sake thereof, and from Justice for the Sake thereof; and moreover they are content with their own, chearful in Mind, and glad in Heart, as often as it occurs that they have not defrauded; and after Death they are accepted by the Angels, and are received by them as Brothers, and are gifted with Goods even till they abound. But the Case is opposite with the evil Administrators; these after Death are cast out from Societies, and afterwards seek Wages, and at length are sent into Caverns of Robbers or Depredators there to labour.

Take also for Example the Case of Merchants; their Works are all evil so long as they do not regard and thence shun as Sins, unlawful Gains and illicit Usuries, also Frauds and Crafts; for such Works cannot be done from the Lord, but from the Man himself; their Works also are so much the worse, the more they are skilled in cunningly and knavishly fabricating

bricating from their Internal crafty Subtleties, and in thereby circumventing their Associates in Trade ; and their Works are still worse, the more they are skilled in bringing such Things into Effect, under the fallacious Appearance of Sincerity, of Justice, and of Piety. The more of Delight a Merchant perceiveth in such Things, the more the Origin of his Works is derived from Hell. But if he acteth what is sincere and what is just to gain Fame, and by Fame Wealth, insomuch that it appeareth as if he acted from the Love of Sincerity and of Justice, and yet doth not act what is sincere and just from Affection or from Obedience to the Divine Law, he is nevertheless interiorly insincere and unjust, and his Works are Thefts ; for under the fallacious Appearance of Sincerity and Justice he willeth to steal. That this is the Case, is manifested after Death, when Man acteth from his interior Will and his Love, and not from his exterior ; such a one then thinketh and contriveth Nothing but cunning Devices and Robberies, and withdraweth himself from the sincere, and betaketh himself either into Woods or into Deserts, and applieth his Mind to insidious Stratagems ; in a Word, all such become Depredators or Robbers.

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But the Reverse is true of those Merchants, who shun as Sins, Thefts of every Kind, especially the more interior and more hidden, which are done by Acts of Cunning and Deceit. Their Works are all good, because they are from the Lord; for the Influx out of Heaven, that is, through Heaven from the Lord, given to operate them, is not intercepted by the Evils above-mentioned. To these, Riches do no Harm, because Riches are to them the Means to Uses, which are their Negotiations whereby they serve their Country and Fellow-citizens. They are also by Riches in a State of doing the Uses, to which the Affection of Good leadeth them.

From what has been said above, it may now appear, what is understood by good Works in the Word, namely, all the Works which are done by Man whilst Evils are removed as Sins; for the Works which are afterwards done, are not done from the Man, otherwise than as it were from him, for they are done from the Lord, and the Things which are from the Lord are all good, and are called Goods of Life, Goods of Charity, and good Works; as for Instance, all the Judgments of the Judge, who hath Justice for his End, which he venerateth and loveth as Divine, whilst he detesteth Judgments

tations for the Sake of Rewards, for Friendship, and from Favour, as flagitious; for in so doing he consulteth the Good of his Country, by causing Judgment and Justice to reign therein, as in Heaven, and thus he consulteth the Peace of every harmless Citizen, and guardeth them from the Violence of Evil-doers, all which are good Works. Also the Offices of Administrators, and the Dealings of Merchants, are all good Works, when they shun illicit Gains as Sins against the Divine Laws. Whilst a Man shunneth Evils as Sins, he then learneth daily what a good Work is, and there increaseth with him the Affection of doing Good, and the Affection of knowing Truths for the Sake of Good; for in Proportion as he knoweth Truths, he can do Works more fully and more wisely, whence his Works become more truly good. Cease therefore to inquire in thyself, what are the good Works which I shall do, or what Good shall I do, that I may receive Life eternal; abstain only from Evils as Sins, and look to the Lord, and the Lord will teach and lead thee.

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THE EIGHTH PRECEPT.

*Thou shalt not answer unto thy Neighbour, as the
Witness of a Lie.*

BY testifying falsely is signified, in the proximate Sense, to lie towards our Neighbour, in accusing or blaming him falsely; but in the internal Sense, is signified to call what is just unjust, and what is unjust just, in confirming it by Falses; and in the inmost Sense, is signified to falsify the Good and the True of the Word, and on the other Hand, to verify the False of Doctrine, in confirming it by Fallacies, Appearances, Fictions, Scientifics falsely applied, Sophistifications, and the like. Such Confirmations and Persuasions thence derived, are false Testimonies, for they are false Testifications. Hence it may appear, that not only the false Witness before a Judge is here understood, but also the Judge himself who maketh what is just unjust, and *vice versa*, in perverting Right, for he equally acteth the false Witness as the Witness himself. Every Man likewise is understood, who maketh what is right to appear wrong, and what is wrong to appear right; likewise the Church-minister, who falsifieth the True of the

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the Word, and perverteth it's Good. In a Word, every Falsification of Truth, as well the spiritual, as the moral and civil, which is done from an evil Heart, is a false Testimony.

When a Man abstaineth from the false Testimonies understood in the moral and spiritual Sense, and shunneth and is averse from them as Sins, then from the Lord through Heaven doth flow-in the Love of Truth, and the Love of Justice; and when the Man doth thence love Truth and love Justice, then he loveth the Lord, for the Lord is very Truth and very Justice; and when the Man loveth Truth and Justice, then it may be said that Truth and Justice love him, because the Lord doth; thence his Words become Words of Truth, and his Works become Works of Justice.

THE NINTH PRECEPT.

Thou shalt not covet thy Neighbour's House.

THERE are two Loves, from which all Concupiscences, as Rivers from their Fountains, do flow and perpetually emanate; those Loves are called the Love of the World, and the Love of Self. Concupiscence is a Love continually willing; for what a Man loveth, that he conti-

nally coveteth. But Concupiscences are of the Love of Evil, and Desires and Affections are of the Love of Good.

Now inasmuch as the Love of the World and the Love of Self are the Fountains of all Concupiscences, and inasmuch as all evil Concupiscences are prohibited in these two last Precepts, it follows, that the ninth Precept prohibiteth the Concupiscences flowing from the Love of the World; and the tenth Precept the Concupiscences flowing from the Love of Self.

By not coveting a Neighbour's House, is understood not to covet his Goods, which in general are his Possessions and Wealth; and not to appropriate them to ourselves by evil Arts: This Concupiscence is of the Love of the World.

THE TENTH PRECEPT.

Thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing which belongeth to thy Neighbour.

THE Concupiscences, which are prohibited in this Precept, are the Concupiscences for those

those Things which are properly a Man's own ; because his Wife, his Man-servant, his Maid-servant, his Ox, and Afs, are within his House ; and by those Things which are within a Man's House, are understood, in the internal spiritual Sense, the Things proper to him ; namely, by his Wife his Affection of the True and Good spiritual ; by his Man-servant and Maid-servant his Affection of the True and Good rational, subservient to the spiritual ; and by his Ox and Afs his Affection of Good and Truth natural. These Affections are understood by those Things in the Word ; but because to lust after and to appetite those Affections of another, is to will and covet to subject the Man to our own Power, or to make him a Part of our own Right, it thence follows, that by the Concupiscences for those Things are understood the Concupiscences of the Love of Self, that is, of the Love of ruling ; for thus a Man maketh the Things proper to his Neighbour his own.

From these Considerations it is now evident, that the Concupiscence of the ninth Precept is the Concupiscence of the Love of the World ; and that the Concupiscences of this Precept are the Concupiscences of the Love of Self ; for, as was before said, all Concupiscences are of Love, for it is the Love which covets ;
and

and because there are two evil Loves, to which all the Concupiscences refer themselves, namely, the Love of the World, and the Love of Self, it follows, that the Concupiscence of the ninth Precept refers to the Love of the World, and that the Concupiscence of this Precept refers to the Love of Self, specifically to the Love of ruling.

That from those two Loves spring all Evils and thence Falses, may be seen in the APOCALYPSIS EXPLICATA, n. 159, 171, 394, 506, 517, 650, 950, 951, 973, 982, 1010, 1016; and in the DOCTRINE OF THE NEW JERUSALEM, n. 65 to 83.

Of the PRECEPTS of the DECALOGUE in general.

THE Reason why the Precepts of the Decalogue are called the Ten Words, or the Ten Precepts, is, because by Ten are signified all, consequently by the Ten Words are signified the All of the Word, and thence the All of the Church in a summary Complex. That they are the All of the Word and the All of the Church in a summary Complex, is because in each of the Precepts there are three interior Senses, each
Sense

Sense for it's own Heaven, for there are three Heavens; the first Sense is the moral spiritual Sense, this is for the first or lowest Heaven; the second Sense is the spiritual celestial Sense, which is for the second or middle Heaven; the third Sense is celestial Divine, which is for the third or inmost Heaven. There are also as many internal Senses in singular the Things of the Word; for from the Lord, who is in it's Supremes, the Word is sent down in Order through the three Heavens even unto the Earth, and is thence made accommodate to each Heaven; wherefore also the Word is in each Heaven, and with each Angel nearly in his own Sense; it is also there read by the Angels daily, and from it Preachings are made as on Earth. For the Word is the very Divine True, thus the Divine Wisdom, proceeding from the Lord as a Sun, and appearing in the Heavens as their Light; the Divine True is that Divine which is called the Holy Spirit; for that Divine not only proceedeth from the Lord, but also illustrates Man, and teacheth him, as is said concerning the Holy Spirit.

Inasmuch as the Word in it's Descent from the Lord is made accommodate to the three Heavens, and inasmuch as the three Heavens are conjoined as inmost Principles through Mediates

diates with their Ultimates, so also are the three Senses of the Word. Hence it is evident, that the Word is given, in Order that through it there may be a Conjunction of the Heavens with each other, and also a Conjunction of the Heavens with Mankind, for whom the Sense of the Letter is given, which being merely natural, is thence the Basis of the other three Senses.

That the Ten Precepts of the Decalogue are the All of the Word in a summary Complex, cannot otherwise appear, than from those Precepts as to their three Senses, which are such as described above.

What those three Senses in the Precepts of the Decalogue are, may be further seen from the following summary Exposition.

The first Precept of the Decalogue, "*Thou shalt not have other Gods before my Faces,*" in the moral spiritual Sense, involveth, that thou shalt not worship *any other Thing, or any other Person as Divine*; not any other Thing, namely *Nature*, in attributing to it Somewhat Divine from itself; nor any other Person, namely, any Vicar of the Lord, or any Saint. In the spiritual celestial Sense it involveth, that thou shalt not acknowledge but the one God; and not several according to Qualities, as did the Ancients, and as some Pagans do at this Day; or according to
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Operations, as do the Christians at this Day, who make one God from the Creation, one from the Redemption, and one from the Illustration. The same Precept in the celestial Divine Sense involveth, that the Lord alone is to be acknowledged and worshipped, and the Trine in him, namely, the very or essential Divine from Eternity, which is understood by the Father, the Human Divine born in Time, which is understood by the Son of God, and the Divine proceeding from both, which is understood by the Holy Spirit. These three Senses are of the first Precept in their Order; from which Precept, viewed in it's threefold Sense, it is manifest, that in it are contained and included, in one Sum, all the Things which concern the Divine as to Essence.

In the second Precept, *respecting the prophaning of God's Name*, in it's three Senses are contained and included all the Things which concern the Divine as to Quality; for by the Name of God is signified his Quality, which, in the first Sense, is the Word, from the Word Doctrine, and from Doctrine Worship of the Mouth and of the Life; in the second Sense it is the Kingdom of the Lord in the Earths, and the Kingdom of the Lord in the Heavens; and in the third Sense, it is the Lord's

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Human Divine, for this is the Quality of the very or Essential Divine: That the Lord's Human Divine is in the supreme Sense the Name of God, may be seen in the APOCALYPSIS EXPLICATA, n. 224.

In the other Precepts likewise there are three internal Senses for the three Heavens; but concerning them, the Lord willing, Something shall be said elsewhere.

Inasmuch as from the Lord as a Sun proceedeth the Divine True united to the Divine Good, whereby Heaven and the World were made, (John i. 1, 3, 10,) it follows, that it is from this Circumstance, that all Things in Heaven and in the World refer themselves to the Good and to the True, and to the Conjunction thereof.

In these Ten Precepts are contained all Things of the Divine Good, and all Things of the Divine True, and in them also is the Conjunction thereof: But the Conjunction of them therein is an Arcanum, for it is as the Conjunction of Love for the Lord, and Love towards the Neighbour; for when a Man liveth according to the Divine True, that is, when he loveth his Neighbour, the Lord floweth-in, with the Divine Good, and conjoineth himself.

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On this Account there were two Tables, on which the Ten Precepts were written, and those Tables are called the Covenant, by which is signified the Conjunction; and afterwards they were placed in the Ark, not one near the other, but one above the other, for a Testimony of the Conjunction between the Lord and Man. Upon the one Table were written the Precepts of Love for the Lord, and upon the other Table were written the Precepts of Love towards the Neighbour. The three first Precepts are of Love for the Lord, and the six last Precepts are of Love towards the Neighbour; and the fourth Precept, which is, Honour thy Father and thy Mother, is the mediating Precept, for by Father is there understood the Father in the Heavens, and by Mother is there understood the Church which is our Neighbour.

Something shall now be said, how this Conjunction is effected by the Precepts of the Decalogue.

The Lord alone conjoineth Man to himself, and not the Man himself to the Lord. The Lord conjoineth Man to himself by this, that the Man know and understand, will and do, those Precepts. When the Man doeth them, then there is Conjunction; but if he doeth them not, he ceaseth to will them, and

also to understand and know them; for what is it to will, if the Man doth not do, when he can? is it not a Non-entity? Hence it follows, that Conjunction is effected, when Man doeth the Precepts of the Decalogue.

But it was said, that the Lord alone conjoineth Man to himself, and not the Man himself to the Lord; and that the Conjunction is effected by doing the Precepts; thence it follows, that the Lord with Man doeth those Precepts. But any one may see, that a Covenant cannot be entered into, and a Conjunction thereby effected, unless there be on the other Hand Something with Man, in Order that he may not only consent, but also receive. For that End, the Lord hath endued Man with a free Principle of willing and of doing as from himself; and such is that free Principle, that a Man doth not know otherwise, whilst he thinketh what is true, and doeth what is good, than that it is within in himself, and so from himself: This is reciprocally on the Part of Man, in Order that there may be Conjunction. But because that free Principle is from the Lord, and continually from him, the Man must altogether acknowledge, that to think and understand what is true, and to will and do what is good, is not from himself, but from the Lord, according
to

to what is said in the APOCALYPSIS EXPLICATA,
n. 946, 971, 973.

Wherefore whilst a Man conjoineth himself to the Lord by the six last Precepts, as from himself, then the Lord conjoineth himself to the Man by the three first Precepts, which are, that Man should acknowledge a God, believe in the Lord, and keep his Name holy. The Faith of these Things is not with a Man, howsoever he may suppose that it is, unless he abstain from the Evils, which are written in the other Table, that is, in the six last Precepts, as Sins.

These are the Things appertaining to the Covenant on the Part of the Lord and on the Part of Man, by which there is a reciprocal Conjunction, which is, that Man may be in the Lord and the Lord in Man, John xiv. 20.

It is said by some, that he who sinneth against one Precept of the Decalogue, sinneth also against the rest; thus that he is guilty of all, who is guilty of one. But how this coheres with the Truth, shall be explained: Whoso transgresseth one Precept, in confirming it with himself that such a Thing is not a Sin, and thus committeth it without the Fear of God, he, because he rejecteth the Fear of God, feareth not even to transgress the rest of the Precepts, although he doth not actually transgress

gross them. As for Example; who so accounteth not as Sins the Frauds and illicit Gains, which are in themselves Thefts, he doth not even account as Sins, the committing of Adultery with another Man's Wife, the hating of a Man even unto Death, the lying against him, the coveting of his House, and the other Precepts of the Decalogue; for he denieth that any Thing is Sin, when in one Precept he rejecteth in his Heart the Fear of God; whence he is in Communion with those, who in like Manner transgress the rest of the Precepts; he is as an infernal Spirit, who is a Thief in Hell; and although he is not an Adulterer, nor a Murderer, nor a false Witness, yet he is in Communion with them, and may be persuaded by them to believe that they are not Evils, and also may be led to do them; for he who becometh an infernal Spirit by the Transgression of one Precept, no more believeth it to be a Sin, to do any Thing against God, nor to do any Thing against his Neighbour.

But the Case is contrary with those who abstain from the Evil of one Precept, and who shun and thence become averse from it as a Sin against God. These, because they fear God, come into Communion with the Angels of Heaven; and are led by the Lord to abstain from
the

the Evils of the other Precepts, and to shun them, and at length to be averse from them as Sins. And if peradventure they have sinned against those Precepts, yet they repent, and thus by Degrees are led out of their Evils.

F I N I S.



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